The Churchman.

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POETRY.

THE MINISTRY OF ANGELS.

Oh, for a prayer like his of old,
That ope'd his servant's doubting eye,
To bid our raptur'd gaze behold
The flaming chariots of the sky!

Or for a dream like his who slept
At Bethel's gate, the house of God,
While angel feet descending stept,
And round his lonely pillow trod.

Or that deep hour of kindling night,
When moon-beam fail'd, and stars grew dim,
As thronged seraph forms of light
To peal the Saviour's natal hymn.

In cherub hands the flaming sword
Round life's fair tree no longer moves;
Those hosts who sang th' Incarnate Lord,
Now serve the meanest soul He loves.

Where'er salvation's boon is giv'n
For such their zealous bosoms burn,
And sinless beings joy in heav'n
When worms like us to Jesus turn.

To that unnumber'd glorious throng,
Through life's short pilgrimage we come;
They hover round our path, and long
To bid our spirits welcome home.

DIOCESE OF DURHAM.

Discoveries in the Cathedral.—(From the *Durham Advertiser*.)—In the course of the alterations which we recently mentioned as being in progress in the Cathedral, a discovery was made which was of interest. It is about a month since this occured, and we had hoped that some of our antiquarian friends would have furnished us with an account of it. Not having been so favored we avail ourselves of the following particulars communicated to our more fortunate cotemporary, the *Athenæum*:—

I remarked that the organ was about to be removed from its present situation over the choir door—and to be placed within the arch on the north side of the choir, opposite the Bishop's Throne. It was known that this was the spot in which Bishop Skirlaw was buried; but whether his remains would be discovered in the course of the excavations which were necessary was a matter of doubt: for a collection of Church-notes respecting the Cathedral—drawn up apparently about the middle of the 17th century—tells us that "of late time Bishop Skirlaw's body was taken up and interred before the high altar, and the same stone layde over him, and a stall or pewe placed theire for gentlewomen to sitt in. His body was not removed, only the stone." This notice, incoherent and contradictory though it be, left the matter in some uncertainty; the solution of which it was conceived, would depend upon the result of the present investigation. Walter Skirlaw, Bishop Durham, was an individual of some importance. He became Bishop of Litchfield in 1385—of Bath and Wells in 1386—and of Durham in 1388. His benefactions in this See were munificent and numerous—too numerous indeed to be specified in this place. He built the greater part of the magnificent central tower of York Minster: and he began the erection of the dormitory and cloisters of Durham Cathedral—but dying before the completion of these works, he left a liberal sum for that purpose. He left for pious use £1000, which was not to interfere with any specific legacies mentioned in his will as intended for a similar object. This would be equivalent to about 15,000*l.* of our money. He also provided for the distribution of 13*s.* 4*d.* each to a thousand poor people; a donation which would not fall much short of 10,000*l.*, according to our present calculation. His will—a most voluminous and interesting document—was unknown until it was recently printed by the Rev. James Raine in a volume of York Wills, which forms one of the publications of the Surtees Society. It exhibits in striking colors, as the editor truly remarks, the splendor of the See of Durham at the period of its highest exaltation—and affords many valuable particulars in illustration of the character of one of the most valuable Prelates by whom the See has been graced. Bishop Skirlaw tells much of himself and his feelings. He describes so minutely the valuable personal property which he had acquired, and enumerates with such particularity the people that were about him in his latter days as he travelled from one manor-house to another, that a reader of even ordinary imagination may, without much stretch of fancy, join the party,—and, whilst admiring the splendid plate, gorgeous robes, embroidered beds and valuable books before him, may enter fully into that intense feeling of anxiety by which the Bishop's mind was so manifestly pervaded, that he might die in peace, leave a good name behind him, and long live in the affectionate rememberance of his friends and attendants. He died probably at his manor-house of Howden, in Yorkshire, 24th March, 1405, (or, according to our style, 1406,) and was buried in the spot which he himself selected, and in which he had prepared a tomb for the reception of his body. An early chronicle, written by a monk of Durham, tells us that his grave was situated before the altar of St. Blaize and St. John of Beverly, under a marble slab, which was surrounded by an iron railing—a sepulchral brass, representing himself, forming the centre. It bore this inscription:—"I believe that my Redeemer liveth, and that in the last day I shall rise from the dead, and in my flesh, I shall see my Saviour. Here lies Walter Skirlaw, of happy memory, Bishop, first of Coventry and Lichfield, then Bishop of Bath and Wells, and lastly translated to his holy See of Durham; who died 24 March, A. D. MCCCCV. Pray to God for his soul." A monk was appointed to sing daily mass for the soul of the departed.

On the 5th of March the excavations began. Upon the removal of a small portion of the earth immediately beneath the arch in the north side of the choir, it speedily became apparent that this was the exact spot where the Bishop rested. A grave of large dimensions, walled on each side with good masonry, came to view. The wall nearest the north was necessarily taken down; but the other three sides remain untouched, and will not be disturbed. This spot has been used as a bury-place, it is probable, long before it became the resting-place of the Bishop, for a large quantity of human bones was turned up, the remains of at least three skeletons. It may be conjectured that these bodies having been removed at the time when Skirlaw's grave was made, the bones were returned to their resting place when the tomb of the new occupant was filled up. At about five feet down, the spades of the workmen struck upon a hollow surface; and, as the soil was carefully removed from around it, the Bishop's coffin was gradually exposed to view. The Dean having been informed of the discovery, superintended its removal, and at his desire it was placed on the floor of the aisle. Having been freed from the earth which still adhered to it, it underwent an examination,—the result of which is here communicated to your readers. The coffin was of lead—six feet five inches in length by two feet five inches at the extreme breadth. Its depth was somewhat less than a foot. The texture of the lead had undergone no great change by the lapse of time;—it was so firm, solid, and strong, that it bore the weight of two stout workmen, who were obliged to stand upon it at the same time in the progress of its disinterment. Its construction was peculiar. Unlike modern coffins, it was fitted closely to the outline of the human body inclosed within it. The head was rounded; it contracted at the neck, and again expanded at the chest, and then narrowed at the lower extremity of the body—to which it sat so closely that an upward projection became necessary for the feet of the deceased to lay within it upon his back. Singularly enough, such pains had been bestowed upon it that the lead was indented to appear as if moulded round the arms of the corpse; and it was easy to trace their bend as they were crossed upon the breast. The soldering of the lead upon the upper surface of the coffin was distinctly visible. A careful examination showed that no inscription remained—or rather, that none had ever been engraved on the coffin; for, so perfect was its preservation that, if any had ever existed, it would assuredly have still been legible. Two holes—one about the size of a halfcrown, the other smaller—were found on the upper surface of the coffin. The former of these was near the breast, the other near the shoulder. It was suggested that these might have been occasioned by the pickaxes of the workmen in the progress of the disinterment,—but they were apparently of no recent date. Upon introducing a mason's rule, it soon came into contact with something soft and yielding; but whether this was the poor remnant of mortality, or the robes in which the Prelate was buried, or the mould which had found its way through the opening, cannot be decided. Thus much, however, is certain: if it was the first, it was free from all which could give indication of its presence; and I cannot think it was the last, for no particle of earth was seen on the rule upon being withdrawn from the coffin. It was imagined, by most of the few who were present, that these matters would not long remain in uncertainty, and that directions would be given for the opening of the coffin. In this, however, the Durham antiquarians were disappointed, for the Dean [most properly] decided that the repose of the dead should not be violated, and that respect should be had to the sanctity of the tomb. So the visions of crosiers and rings vanished away, and the curiosity of the inquisitive in such matters remained ungratified. It may perhaps be worth notice that a very slight degree of moisture was found on the spot where the coffin had rested, and that the coffin itself, though of the large dimensions which have been specified, was so light that two men, without much effort, raised it up and placed it on the aisle. Upon the discovery of the grave, it was intended that it should be carried two or three feet below the original depth, and that the coffin should be there deposited; but it was found that the bottom consisted of a solid mass of masonry almost as firm as the rock itself. As no greater depth could be attained, therefore, at this spot, without great labor, a new grave was made as near the original site as circumstances would allow—the coffin was placed in it—it was bricked round—and the kindred earth was once more thrown upon the body of Bishop Skirlaw.

THE POOR OUR GUESTS.

To the Editor of the English Churchman.

Sir,—The idea of "receiving the poor as our guests," has very frequently, during the last few years, occupied my mind.

I have not been able to persuade myself that this sort of hospitality was not *literally* binding on us; and accordingly, I have invariably felt self-condemned whenever our Blessed Lord's precept (recorded by St. Luke) met my eyes or entered into my thoughts. I have said to myself, "I ought to do this—yet how can I break through habits and prejudices?" I have deceived myself by declaring that to be impossible which I allowed was right. "The poor like their own ways—they will be out of their element at my table—my own manner will necessarily be forced—they will of course quickly see this, and thus, perhaps, I shall do more harm than good." Thus have I reasoned myself into the belief of imaginary difficulties; and it was not until the appearance of Archdeacon Manning's late valuable tract, that I began to see that, after all, they were but imaginary, and that the only thing wanted was "the decision." This sharp knife has cut many a knot before now, and it has cut mine.

Then came the letter of the Rev. W. Church, in your paper, which, while it acknowledged the duty of fulfilling to the letter the command of Christ, suggested a substitute "for the present," which should serve as "one step" towards its fulfilment. Then the following week appeared another letter from the Curate of a Country Town, relating how he had already proceeded beyond this "one step," having got over some of those difficulties which even Mr. Church confessed to be "by no means insurmountable."

Let me do this "maker of a feast for the poor" the justice of saying, that his example confirmed me in my decision, and without doubt, hastened me in going and doing likewise.

It may be an encouragement to him to know that he is not alone in this "work of mercy," as well as to Mr. Church and to others to forget their difficulties, and take *two steps* at a time, if necessary, in order to the accomplishment of a work that is attended with so great a recompense.

I invited eight out of the aged communicants of my parish, men and women, to dinner on Easter-Day. Of these, one died in the previous week; the infirmities of another disinclined her from accepting the invitation, so she had a dinner provided for her at her own house. The rest without hesitation came when bidden. Having first knelt all together at the Lord's Table, and been refreshed in our souls with heavenly food, with glad and cheerful hearts we then sat down together at my own table, in my own dining-room, and partook of a substantial meal, for the strengthening of our bodies, not forgetting to make glad our hearts also with "a little wine." I may mention that I am a married man, and that I was ably assisted in this work of mercy by my wife.

I was much pleased to find that my anticipated difficulties were, after all, but visionary things, and that there was no one ill at ease amongst us, but that, like George Herbert's Country Parson, my own humility was furthered, while my guests, like his, seemed to be "much cheered with such friendliness." If I mistake not, there was "joy at the table."—(As when Archbishop Whitgift dined, according to his frequent custom, with his poor brothers and sisters at Croydon Hospital)—joy in my own heart at having learnt a new lesson concerning the communion of saints—joy in the hearts of my guests, for my sake, I trust, as well as for their own.

This will be, I trust, but the first of many such happy meetings. Indeed, I have already planned to invite *another set* of communicants on next Whitsunday; *another set*, I say, for I think as Parsons we ought not to confine our hospitality to a select few, but with George Herbert, "take our times to do the like to the rest." His example, joined to that of Archbishop Whitgift, to which I have alluded, shows that some who have gone before us have considered that the literal fulfilment of our Saviour's precept was within the reach even of those in whose state of life "style" was an "affectation," and whose education and previous manner of life had habituated them to the greatest courtliness.

I am, Sir, your obedient servant,

T. W. H.

SACRED ART.—ST. JOHN'S CHURCH.

There seems to be springing up, quite generally throughout the country, an improved taste in all matters pertaining to Church building; and certainly our city of Brooklyn has not been behindhand in sharing the new impulse. "Christ Church," erected a few years since; the "Church of the Holy Trinity," not yet quite completed in its exterior; and (in its way) the "Church of the Pilgrims," are quite creditable specimens of sacred erections; and still another new church is understood to be determined on, which in some of its features, is designed to approach still nearer to the true ideal,

But there is another branch of Ecclesiastical Art, the taste for which, it is to be hoped, will receive its due share of culture, namely, Sacred Historical Painting. I think it right to call attention to a church ornament of this sort, I have lately noticed in St. John's Church. This church, as compared with the recent erections, is a plain, unpretending, old-fashioned affair; nevertheless, it has more of the genuine church look and air, both as to its exterior and interior, than many more ambitious structures; and the paintings I refer to, are quite in harmony with the style and general effect of the interior of the Church. Two large windows on the north end of the church, where they were both needless and unsuitable, have recently been filled up—the one, with a copy of Reubens' celebrated "Taking down from the Cross," and the other with a picture of "Christ blessing the children," enlarged from a design of Overbeck's. Their effect is really extremely good. But what I wish mainly to call attention to, is the fact that these paintings are the work of a self-taught artist—quite a youth—a mere boy indeed—the son of one of our own citizens. They are, I believe, his first performances in oil, on any scale. It is easy, of course, to see evidence of a want of practice, in one or two instances in point of drawing. But taking all things into account, they are certainly extremely creditable; the excellencies a hundred times overbalance the defects; and what is much more to the purpose, they are full of promise.

The enlargement of the little engraving of Overbeck's, shows a sense and power for proportion, form, and perhaps even composition, very creditable and very promising for one so young and unpracticed.

But it is in the matter of his *coloring*—in which he had no assistance from the pieces he copied—that the youthful artist shows the greatest promise of future excellence. In short, I cannot help thinking there is a talent and genius in the boy who made those paintings, which, if properly cultivated, will make him an ornament to his country's art, and the pride of his native city, and I write this to express the hope that he may have the chance of culture and practice under favorable auspices.—*Brooklyn Star.*

From the Christian Remembrancer.

THE SWEDISH CHURCH.

(Continued from page 49 of the Churchman.)

The validity of the Swedish orders depends upon those of the Archbishop Upsal, because all the Swedish bishops are consecrated by him; and the two so-called 'assistentes,' who join with him in the consecration, are not necessarily bishops, but may be members of the chapter of the diocese to which a bishop is to be appointed. Their orders, therefore, are obviously uncanonical; as being delivered, for any proof we have to the contrary, by *one* bishop only; whether they are *valid*, is a question which rests on other considerations. The first of these concerns the episcopal character of Bothvidus Sunonius, the bishop of Strengnas, from whom were derived the orders of the two consecrators of the second Protestant Archbishop of Upsal. This prelate, Laurentius Petri Gothus, being at the same time of his appointment to that see, rector of the University of Upsal, but not a bishop, was consecrated in 1575. The ceremony was performed with full hierarchical pomp, by desire of the king, John III., who was then edging nearer and nearer to Rome, though he did not actually conform till three years later. Not only were the episcopal mantle, mitre, and crosier used on this occasion, but also the anointing with oil, in spite of the vehement opposition of the clergy. The two prelates consecrating, were Nicholas Canuti, Bishop of Wexio, and Paulus Justen, Bishop of Abo, both of whom had been ordained by Bothvidus Sunonis; the former priest in 1545, the latter bishop in 1554. '*A quo autem consecratus fuerat Bothvidus, prorsus silent*,' says Fant, de Succ. 'Episc. Sueciæ,' (quoted by Dr. Routh, vid. Mr. Perceval's Collection of papers, p. 65.)

This Bothvidus, however, was appointed bishop by Gustavus in 1536. Only five years before, Laurentius Petri Nericius had been appointed archbishop, and he was regularly consecrated by Peter Magni, the Roman Catholic bishop of Westeras, Gustavus himself delivering *the crosier*.

Now, as Gustavus had previously employed the same Peter Magni to consecrate bishops for the sees of Skara, Strengnas, and Abo, it is argued that he showed sufficient inclination for the keeping up of the Apostolical succession, to authorize the conclusion that Bothvidus was duly consecrated by Laurentius Petri Nericius, although there are apparently no documents to establish it beyond controversy. Yet it must be remembered, on the other hand, that if at first Gustavus showed an unwillingness over hastily to break up the old order of things, his own views, as well as those of his Archbishop, seem very soon afterwards to have been such as must greatly weaken this inference. M. Geijer (chap. ix.) says—'He (Gustavus) seemed even disposed to abolish the episcopal office in Sweden, and to reconstitute the Swedish Church upon the Presbyterian model. George Norman, who had been recommended by Melanchthon to the king's best confidence, was appointed superintendent over the whole clerical order in his dominions. According to an Instruction issued in 1540, office-bearers called conservators and councillors of religion, supported by assistants who were styled elders, were to regulate the affairs of the Church in the provinces under his revision, and to hold visitations. Although this arrangement appears never to have been generally carried into effect, it is certain . . . . that changes were made affecting the power as well as the titles of the bishops. From the year 1544, the king ceased to give the episcopal designation to any except the primate of Upsal; the others were styled ordinaries, and the bishoprics were subdivided according to the royal pleasure among several of these overseers, "seeing that the bishops have had heretofore far too large dioceses and jurisdictions." Towards the end of this prince's reign the sees of Upsal and Linkoping were thus parcelled out, each into three portions, those of Westeras and Strengnas into two. In all the countries where the Reformation was established, it is observable that at first vacillation and uncertainty prevailed respecting the question of supreme authority in spiritual affairs. Gustavus scrupled not to arrogate this power to himself.'

As to the views of the first Protestant Archbishop on holy orders, the reader may not be displeased to see them in the original, as given in a paper of his quoted by Baazius (lib. iii. c. 19.), 'Inter nos et Papistas est controversia de legitima ordinatione, videlicet, quinam illi sint sacerdotas legitimi, qui consecrent sacramentum Eucharistiæ? Certum est quod Papistæ id honoris suis rasis et unctis solis, magno verborum supercilio adscribent, freti ingenti cumulo sententiarum humanarum. Nos contra adserimus, id honoris pertinere non ad solos rasos et unctos; imo, quatenus tales sunt, omnino non ad eos; sed ad omnes fideles Christi, dicimusque hos omnes veros et legitimos Novi Testamenti esse sacerdotes, quibus verbum Dei et omnia sacerdotalia officia commendata sunt, idque divinitus. Quod sic probamus. Quoscunque Deus Pater et Filius et Spiritus Sanctus, hoc est tota Trinitas, per Baptismum adoptat inter Dei Filios, eosdem simul per unctionem incorruptibilem, nempe Spiritum Sanctum, facit sacerdotes legitimos et spiritualiter ordinatos, ut (sicut dicit B. Petrus), virtutes annuncient illius, qui a tenebris vocavit ipsos in admirabile lumen suum. Nec potest magis legitima et rata ordinatio haberi . . . . Cum autem eligendi potestas pertineat ad ecelesiam, semper legitimum et ratum est quicquid ipsa ministros eligendo fecerit, a quocunque tandem *Presbytero vel Episcopo*, ipsi Electi manus impositionem postea acceperint, modo sit fidelis ac Christianus.'

Any conclusions as to the diligence men of these sentiments may have shown in maintaining the Apostolical succession, must be very precarious. But the real objection to the Swedish orders lies: 1. In the form for consecrating bishops, in which the king's appointment and the will of the congregation are, in so many words, stated to be the source of the episcopal character,—the king being virtually, in Sweden, as in other countries of a purely Protestant character, the chief bishop; 2. In the Form for consecrating the so-called priests, from which, as we have observed, all trace or vestige of the *sacerdotium* has vanished.

There is no separate form for the consecration of the archbishop, as he is now always chosen out of the number of the existing bishops. The Swedish episcopate consists of the Archbishop of Upsal and eleven bishops. The archbishop is, by virtue of his office, speaker of the Diet of the clergy; he consecrates the rest, or, in case the See of Upsal is vacant, this function is performed by the Bishop of Linkoping. To the See of Upsal, moreover, belongs the right of anointing the King at the coronation, and of baptising the members of the royal family. Other priviliges are also attached to it, which we pass over, as we wish to confine our reader's attention to the ritual of ordination.

The service for the consecration of bishops begins with a hymn, during which the procession moves to the altar. First comes two 'priests,' habited in chasubles, bearing the cope, the mitre, the cross, and the pastoral staff, which insignia are placed upon the altar. Then comes the bishop elect, followed by the archbishop who is to consecrate, along with his *assistentes* (being either bishops or members of the chapter of the diocese). The consecrator, with his *assistentes* on each side of him, stand in front of the altar, the bishop elect opposite, without the altar-rails.

The consecrator then delivers a discourse, and afterwards a prayer for the bishop elect. Next, the clerk of the chapter reads the king's patent appointing him to the See, and then hands it to the archbishop.

The archbishop says, 'As thou art called to the office of bishop in N. diocese, and art now come to the altar of the Lord to be consecrated to the same, hear with good heed, and lay up in thine heart, the precious doctrines which shall now be read to thee from God's word.'

The *assistentes* read in turn—Matt. xxviii. 18—20; Tit. i. 7—9; 1 Tim. vi. 11, 12 1 Tim. v. 21, 22; Acts xx. 28; 1 Pet. v. 2—4; Luke xii. 37, 38.

After an admonition from the Archbishop, the bishop elect then rehearses the Apostles' Creed; upon which the Archbishop says: 'The Lord give thee grace to hold fast to this belief unto thy life's end, and therein to strengthen the brethren.' And then puts to him the following questions: 'Art thou willing to take upon thee the weighty office of a bishop in N. diocese, with all its duties? Dost thou promise to devote to this office all the powers of thy soul and body? Dost thou promise therein to take care that the doctrine of reconciliation shall be preached, according to God's word, unto wisdom, righteousness, sanctification, and redemption? Dost thou promise, by God's grace, to set an example to others in purity of heart and conversation? Dost thou promise unweariedly to watch that all unrighteousness shall be put away, and that that which is good, useful, and commendable, shall be promoted?'

After these questions have been put, the following oath is administered to the bishop elect:—

'I promise and swear by God and His Holy Gospels, that as I, in the name of the Holy Trinity, do undertake this office of a bishop, I will not only myself abide firmly by the pure word of God, and the true religion, but I will also take care that all others, teachers and hearers in the diocese, shall abide by the same, and lead a life void of offence: so that the doctrine and the exhortation of the Apostle Paul in Titus and Timothy concerning the duties and office of a good bishop shall serve me for a rule. I will faithfully take care that the instruction of children in the Catechism and in the Articles of the Christian Faith shall be properly conducted; as also the administration of Sacraments, and the legitimate use of the keys of the kingdom of Heaven; unto which end I will also diligently visit the parishes, and sufficiently inquire how all things are carried on therein, and whether the clergy use diligence, particularly as touching their doctrine, and manner of life.

'Likewise I will and shall be faithful to my rightfully and lawfully crowned king, the most mighty prince and lord N., so as to seek and further, in every way, the king's good and advantage. With life and blood I will defend the royal house, and the rights and liberties of the states of the kingdom, exactly as is settled in the constitution recognized by the king and states on June 6th, 1809. Even so will I discover at the fitting time, should I hear of such being contemplated, any alteration or abolition of that excellent fundamental law, which I will and shall obey and execute in all its points.'—(*Oath of Allegiance.*)

'I will also ordain, as need requires, fit priests, who shall be found, in life, knowledge, and gifts, capable of the office; and will never consecrate to *the holy preacher's office*, for the sake of any shameful lucre or gain, any persons who are unfit for it, or who have not undergone the appointed examination; neither will I keep back therefrom any who are qualified and worthy, having a lawful vocation.

'The same diligence and the same care will I show in my office, when any shall have to be appointed in the gymnasia or schools, to conduct education and instruction, that such persons shall be chosen thereunto who have the necessary gifts, and can contribute to the advancement of the youth, their edification in their studies, and in all Christian virtues; and therein will I attend especially to the advantage of the parishes and of the youth.

'Likewise I will always maintain the public peace, and be personally loyal and obedient, and, as far as in me lies, promote obedience to His Majesty, my gracious King, and to those who bear rule in his name. I will admonish the clergy (*Priesterschaft*) always to think and speak aright of the secular government, which is ordained of God. I will not mix myself up with worldly occupations, which are not suitable to my office. In all things I will govern myself according to the Church Ordinance set forth by the King, and I will admonish and exhort the Clergy in my diocese to do the like. All this I will and shall gladly do, by God's grace,—so help me God in body and soul.'

Then the consecrator says, 'God strengthen thee, God help thee to fulfil all this! And I, *by virtue of that commission, which, in God's name, His congregation has given unto me, hereby deliver unto thee the King's appointment, and therewith the office of bishop in N. diocese*; and I put upon thy breast this emblem of Jesus Christ,' (the cross described above,) 'to be a perpetual remembrance that thou shalt preach his precious word of reconciliation, and holily keep the same; and I also deliver unto thee this staff, as a sign of thy right, and a remembrance of their duty, to guide and govern that flock which is committed unto thee. And this I do in the name of the Father, and of the Son, and of the Holy Ghost. May the Most High grant that it may be unto thine own eternal salvation, and of those who are committed unto thee. We will do this, and pray to God, from whom cometh every good and perfect gift, when we join the requests of our hearts, in the prayer which our dear Saviour has taught us.'

Then the consecrator and his *assistentes* take the cope, and array the new bishop therein, after which they lay their hands on his head, the consecrator saying the Lord's Prayer. Then the mitre is placed on his head, and the consecrator says, 'Almighty God, bless thy labor in the Church, that His great name may thereby be glorified, and the everlasting salvation of many souls be furthered, through Jesus Christ. Amen.'

The service concludes with the consecrator's giving the benediction to the new bishop. 'The Lord bless thee, and keep thee,' &c.; and a hymn being sung, the procession returns in the same order to the sacristy.

The Swedish clergy receive ordination from a bishop, but, in the vacancy of a See, *deans of a cathedral church have occasionally ordained, by special permission.* The ceremony is always performed in the cathedral of the diocese, and the following notice is given of it, after the sermon, in the ordinary service:—

'After divine service ended, there will be held in this house of the Lord a regular consecration to *the holy office of a preacher*. The Christian congregation will therefore call upon the Almighty in united prayer, for grace and blessing upon those who are now to be consecrated. Merciful God, loving Father, we thank thee heartily for that thou through thy Son Jesus Christ hast instituted on the earth *the Preacher's office*, and until now, hast graciously maintained it amongst us. We pray thee to guide and govern, by Thy Holy Spirit, all faithful teachers in thy Church, that the truth of Thy Word may be proclaimed in its purity unto all. Grant unto them that shall now take part in this office, truth, strength, and grace, that through their ministry the Gospel of Jesus Christ may enlighten many souls to true conversion, and lead them to everlasting salvation, that so Thy Great Name may be rightly honored, and our Saviour Jesus Christ ever more and more glorified in thy Church.'

At the conclusion of the ordinary prayers, a hymn is sung, during which the bishop, habited in his full episcopal vestments, the *assistentes*, (generally four,) and the candidates, habited in white surplices, advance in procession to the altar. The chasubles to be used in the course of the ceremony are arranged on the altar-rails.

The bishop then begins the service 'in the name of the Father, and of the Son, and of the Holy Ghost,' and delivers an harangue, having reference to the candidates, individually. Then, turning to the altar, he offers up a prayer for grace and blessing on the candidates.

Next follow the reading of certain texts, an admonition from the bishop, the rehearsal of the Creed, and the interrogation of the candidates, which last is precisely similar, *mutatis mutandis*, to that used in the consecration service for bishops.

The following oath is then administered to each of the candidates:—

'I, N., who am now called and received to *the holy office of a preacher*, do promise and swear by God and His Gospel, that I will neither in private by myself cherish, nor preach and divulge before my hearers, any other doctrine than that which is grounded on the pure Word of God, the prophetical and apostolical writings of the Old and New Testaments, and noted down in the three Capital Creeds, viz. the Apostolic, the Nicene, the Athanasian, as also in the unaltered Augsburgh Confesssion of 1530, received at the Councils held at Upsal in 1593 and 1693, and lastly set forth in the *Liber Concordiæ*.'

'Also I will, with all diligence and fidelity, practice catechizing, instruct my hearers in God's Word, administer the Holy Sacraments, after the institution and ordinance of Christ, and flee from all heretical doctrine as the poison of the soul.'

(Here comes the Oath of Allegiance, given above.)

'Also I will and shall render due honor and obedience unto my bishop and ecclesiastical superiors, and faithfully execute whatsoever shall be imposed upon me in my office.'

'I will never seek my advancement by cabals and illegal means. I will yearly and daily seek to improve myself in the knowledge of God's word, and of the articles of the faith, and in the other studies necessary for me. By God's grace I will rightly divide the Word of Truth, and honestly discharge my office: and also endeavor that my life shall be sober, becoming, and such as may befit a virtuous teacher; that I may therewith set a good example before others.

'Also I will, to that end, strive to maintain amongst my hearers, right and due Church discipline, conformably to the Church Ordinance, promulgated by the King's Majesty, and admonish them to the practice of godliness, public peace, an honorable life and conversation, and mutual love and unity.

'I will admonish them to pray to God for those in authority; I will remind them of the submissive loyality to which they are bound, and I will exhort them to obedience and docility.

'I will never meddle with secular affairs, and such as do not pertain to my office, or are not well-accordant with the character of a spiritual person and a teacher. I will keep myself from avarice and disgraceful gains; and after I have been inducted into an appointed parish, I will demand no more from my penitents than of right comes to me, and they are indebted by the Royal ordinances, at present in force, or hereafter to be enacted.

'Especially, I never will or shall trouble and constrain the poor, beyond their circumstances and ability, nor hinder any one from the sacraments and privileges which the Church imparts, on account of a trifling deficiency in the payment of fees.

'If I fail in one or other of these points, and my superiors reprove or admonish me for it, I will, by God's help, gladly amend myself.

'All this, and whatsoever is generally set forth in the Church Ordinance, I will and shall faithfully execute with all my strength, by the grace which God grants to me, as it befits an upright and virtuous clerk, and as I shall have to answer for it before God and man, without double-dealing or deceit; so help me God in body and soul.'

The bishop then says:—

'Almighty God strengthen and help you to keep all this. And I, by virtue of those powers, which are, in God's name, entrusted to me, by His Church, for this business, *deliver unto you herewith the preacher's office*, in the name of the Father, and of the Son, and of the Holy Ghost. May the Most High grant that it may tend to your own eternal salvation, and to that of the flock who shall be entrusted to you. We will to this end pray unto God, from whom every good and perfect gift cometh, when we join the requests of our hearts in the prayer which our dear Saviour hath taught us.'

The bishop and *assistentes* now array the candidates in the chasubles, and the Lord's Prayer is said over each, individually, with a general laying on of hands.

Then the bishop goes back in front of the altar, and says:—

'God Almighty bless your work in the congregation, that His great name may be glorified, and the everlasting salvation of many souls be furthered thereby, through Jesus Christ. Lift up your hearts unto God and receive the blessing. The Lord bless and keep you, &c.'

The service then terminates with a hymn.

After the ordination, the newly ordained clergy receive titles of orders (*Prast bref*) drawn up in Latin, in which the bishop attests their lawful appointment and consecration to *the holy office of a preacher*, and adds warnings and exhortations. There is no regular form used for these throughout the kingdom, but they vary in particular dioceses.

The above forms of ordination will necessarily, we imagine, destroy whatever interest any Anglicans may have felt in the Swedish Church, as a sister inheritant of Apostolical succession, but she still remains an object worthy of profound attention as the most perfectly organized Protestant community in Europe. Into the various questions, however, which have been worked out in her history under that character, whether as to the relations of secular and ecclesiastical power, the internal system of the Church, her political position, and her tenure of public instruction, it is beyond the purposes of the present Article to enter.

COMMUNICATIONS.

To the Editor of the Churchman.

In your paper of the 13th of March a communication appeared, signed "Law and Order," calling in question the action of the last Mississippi Convention, in regard to the course pursued by the House of Clerical and Lay Deputies of the General Convention of 1844, upon the testimonials of the Rev. Dr. Hawks. I am not a constant reader of your paper, and did not see the communication until a few days past; and as I was a member of that Convention, and participated in its action, I desire that both sides should be heard.

The article alluded to, says that the course of the Mississippi Convention "presents quite a novelty in the history of the American Church, and is without a precedent." I am willing to concede the novelty of the proceeding, but must be permitted at the same time to say, that the course of the Clerical and Lay Deputies on the occasion referred to, was also "a novelty and without precedent." I will go further and say it was without a principle of canonical law, to warrant the precedent there set. In meeting this *novelty* of the House of Clerical and Lay Deputies, it was not possible for the Mississippi Convention to meet it with precedents. There were none on file, and the case had to be governed by principle.

To sustain my position, that the course of the Clerical and Lay Deputies is without principle, I will examine what the Canons of the Church prescribe as the rights and duty of that body, when a Bishop is presented to them preparatory to his consecration.

The Canon on this subject, enacted in 1832, provides, that "every bishop elect, before his consecration, shall produce to the House of Bishops, from the Convention by whom he is elected, evidence of such election, and from the House of Clerical and Lay Deputies in General Convention, evidence of their approbation of his testimonials, and of their assent to his consecration." This law is very plain. It is very manifest that the House of Clerical and Lay Deputies may refuse their approbation of the testimonials produced, or withhold their assent to the consecration. These are their rights and duties, and no middle course is prescribed or permitted to them. In the matter of Dr. Hawks they did neither.

What did they do? Let them answer for themselves in their own resolutions:—

"*Resolved*, That in the opinion of this House, the integrity of the Rev. Dr. Hawks has been satisfactorily vindicated in his reply and proofs in relation to the charge brought against him, in the memorial presented to this House.

"*Resolved*, That in the opinion of this House, all proceedings respecting the consecration of the Rev. F. L. Hawks, D. D. ought to be suspended, until a future Convention of the Diocese of Mississippi shall declare their sense of the subject; and that all the documents now before this House relating to the same, be delivered to the deputies from Mississippi, to be laid before the Convention of that Diocese."

Now what power, let it be asked, had the Convention of Mississippi over the subject? Its power had been exercised, and by that exercise had been exhausted. The vote could not be recalled, nor would a second election have added to the validity of the first. I know of no instance on record, in which a body of electors, either civil or ecclesiastical, has, during the continuance of their term, by their own mere will, disfranchised an officer whom they had elected. Such a thing could not be tolerated in a government of laws. If the Convention had again nominated the Doctor, what assurance could it have felt, that the House of Clerical and Lay Deputies would not again have sent him back without his Episcopal robe? If the intention were, that the Diocese of Mississippi should become his accuser, and arraign him for trial before the Provisional Bishop and Presbyters, the Diocese was placed in an awkward situation. The House of Clerical and Lay Deputies by their resolution had acquitted him, and declared that he stood vindicated in their eyes; how then could the Diocese with any propriety become his accuser? He had met the charges and subdued opposition. Was it generous or just to require his own Diocese to renew them? It was the plain duty of the House of Clerical and Lay Deputies to give or to refuse their assent to his consecration; when either was done, their power was at an end.

I shall now examine the *three views*, one of which the author of "Law and Order" conceives must have given rise to the action of the Mississippi Convention. The first of these, in his own words, is, that the Convention may have been governed by the opinion, "that the House of Clerical and Lay Deputies should have investigated the charges against the religious and moral character of Dr. Hawks, and come to a decision on the merits of his case, as thus presented to them." To do this, according to this writer, would have been to try the Doctor, and they had no right to try a Presbyter.

Now it is certainly true, that whether they had the right to try his case or uot, they did to some extent do so. They received the charges and entertained jurisdiction of them. They heard his proofs and his reply, and after all this, they resolved that his integrity had been satisfactorily vindicated. If, in the opinion of "Law and Order," this is not a trial and a decision, I confess to a little curiosity to know what he would call it. If they had not jurisdiction they assumed it;—if they had not right, they usurped it; and it is now a lame apology for them, that they could not try a Presbyter. If they meant not to hear the case, they should so have said, and have refused to receive the memorial. They could have withheld their assent to his consecration, without giving any reason therefor, and that would have put an end to the whole matter.

"The second view" is like the first; "it was not the duty of the House of Clerical and Lay Deputies, *to decide definitely upon the case*, in disregard of the charges brought against the Bishop elect."

I hold it to be the duty of every department of any government, civil or ecclesiastical, to meet fairly all the responsibilities which pertain to it. A simple, straight-forward discharge of duty is the only true policy. It was put directly to the House to say whether Dr. Hawks was worthy of consecration or not. The line of duty was plain and direct. It is too late to say that they had not the right *to decide definitely upon the case*, when

they did give ear to the charges, did hear the cause without objection from any quarter—did acquit him of the charges, and then refused to act upon his nomination. The Bishop elect had a right to their assent or dissent to his consecration, and as a consequence, they had not the right to withhold it.

The last now is, "that the Mississippi Convention censured the House of Clerical and Lay Deputies, because, inasmuch as they could not try the case, they refrained from expressing any sentiment on its merits." This was not the reason, because very clearly they did express a sentiment, and *say that the vindication was satisfactory*. The reason why the Convention passed its resolution was, that the House of Clerical and Lay Deputies did not do that which the canon required of them. They did not give or refuse their assent to his consecration. They were either authorized by the canons to pursue the course they adopted, or they were not. If they were, it will be easy for "Law and Order" to point out the authority; if they were not, it is in my apprehension neither *high-handed*" nor improper, in the Convention to have said so.

I am a friend of Law and Order, in every department of government. The proper way to preserve both, is for every one to meet and bear his own just responsibility, leaving the consequences to Heaven. The House of Clerical and Lay Deputies put aside a responsibility which pertained to them. I call this an evasion, whatever name others may bestow upon it.

Subsequent events have shown, that the course complained of "did embarrass and dishearten this Diosese." So much zeal and earnestness were never before evinced by the Church, as at the time of the election of Dr. Hawks. The failure to consecrate him caused his resignation and removal from the Diocese. He has since built up the most flourishing Church in the South at New Orleans, whilst in Mississippi the Church has languished in a deplorable degree. Was it not natural for those who witnessed this effect, to give expression to their feelings? Was there any thing in that expression to call forth the interposition of "Law and Order?"

We highly prize our Provisional Bishop, and trust we duly appreciate his labors. But our necessities required a resident Bishop, and not an occasional visitation. Our only effort to this end was thwarted—the man who had roused us to the work was passed over, and "Law and Order" is for denying us the poor privilege of complaining, lest the peace of the Church should be disturbed.

In conclusion, I have only further to say, that the acts of no body of men in our land are above question, and no danger can arise from this source, as long as the right of reply is preserved. Error is harmless when truth is left free to combat it. A MISSISSIPPI LAYMAN.

For the Churchman.

NEW YORK, May 31st, 1847.

Mr. Editor,—Altogether, a cursory glance at the recent anniversaries here and in Boston gives some singular information, and the results are odd but possibly might be looked for.

The *Socinians* or *Unitarians* have found that they do not progress, for want of uniformity in teaching in their Sunday Schools, and recommend a convention of the Teachers, to adopt some standard of Faith! They are decidedly right, Mr. Editor, the great trouble with all lookers-on has been, to find whether they had any Faith or Creed of any sort.

The *Presbyterians* have concluded that their Book of Faith and discipline is wrong, that there are many articles in it which their *Church* wholly disregards, and they have appointed a Committee to look into this matter and report upon it in 1848. Right again, Mr. Editor, where error exists, have it corrected! I should like to appoint the Committee, as if some great men were on it, more changes will be required soon.

The *Methodists* have deposed a minister for contumacy in giving letters commendatory to a Brother: he set the Bishops and elders at defiance, and declares his resolution to separate from the Conference! Some of his congregation side with him, and there is "confusion dire!"

Thus, Mr. Editor, could I go on enumerating, from the records of the day, these saddening scenes, where all should be Christian grace and harmony: will it ever be thus? Shall we ever see

"Infidos agitans discordia fratres?"

I look at home, and fear the evil has indeed spread far and wide.

Yours, respectfully,

VIATOR.

For the Churchman.

Dear Mr. Editor,—the amiable Editor of the Protestant Churchman, after announcing that Calvary Church would be consecrated on the 4th June, and that the clergy are requested to bring their surplices, proceeds as follows:—

"If the clergy are expected to wear their surplices in the street, we regret to anticipate a repetition of the *very extraordinary spectacle once* exhibited in this city."

I presume the Editor refers to the consecration of Grace Church, when the clergy, for the first time within my remembrance, appeared in the priestly vestment at the express invitation of the Rector and Vestry. It is strange that the Protestant Churchman should term it an *extraordinary spectacle* at this late day, and thereby indirectly cast a slur upon the Rev. Dr. Taylor, when we all know that at the time he kept *perfectly quiet*. What can have occasioned this sudden outbreak of lamentation and woe? M. N.

For the Churchman.

THE MAN OF SIN,

Dear Mr. Editor,—Herewith I send you an account, from the "Tracts of the Times," for Contributor. He will be apt, most likely, to give the doctrine therein inculcated, a more serious consideration than if it came from a less '*Puseyitish*' direction. T. H.

"But it may be said, that, if we do not admit ourselves to be heretic, we necessarily must accuse the Romanists of being such; and that, therefore, on our own ground, we have really no valid orders, as having received them from an heretical church.

True, Rome is heretical now; nay, grant that she has thereby forfeited her orders: yet, at least, she was not heretical in the primitive ages. If she has apostatised, it was at the time of the Council of Trent. Then, indeed, it is to be feared that the whole Roman Communion bound itself by a perpetual bond and covenant to the cause of Antichrist. But before that time, grievous as were the corruptions in that church, no individual Bishop, Priest, or Deacon, was bound by oath to the maintenance of them. Extensively as they were spread, no clergyman was shackled with obligations which prevented his resisting them. He could but suffer persecution for so doing. We can say, with the learned Doctor Field, "that none of those points of false doctrine which Romanists now maintain, and we condemn, were the doctrines of the Church before the Reformation constantly delivered, or generally received by all them that were of it, but doubtfully broached, or devised without all certain resolution, or factiously defended by some only, who as a dangerous faction adultered the sincerity of the Christian verity, and brought the Church into miserable bondage." Accordingly, acknowledging and deploring all the errors of the dark ages, we need not fear to maintain, that after all they were but the errors of *individuals*, though of large numbers of Christians; and we may safely maintain that they no more interfere with the validity of the ordination received by our Bishops, from those who lived before the Reformation, than errors of faith and conduct in a priest interfere with the grace of the sacraments received at his hands."

Bodily diseases, as they were introduced by sin, so are they pictures and representations of corresponding disorders produced by the same sin in our souls; which thereby became subject to the *fever* of anger, the *dropsy* of covetousness, the *leprosy* of uncleanness, the *lunacy* of ambition, and among other maladies, to the *palsy* of spiritual sloth and listlessness in things pertaining to the work of our salvation.—*Bishop Horne.*

THE CHURCHMAN.

NEW-YORK, SATURDAY, JUNE 5, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

Three weeks have passed since the publication of Dr. Anthon's letter, charging Bishop DeLancey with having "done violence to the moral sense of by far a majority in our Church and great wrong to Christian ladies," and referring to the whole of the "Grounds" of the Bishop's Opinion, as contained in the "Trial," in proof of the charge. Ample time has thus been afforded to Dr. Anthon, to explain and limit his charge to particular passages in the "Grounds," if that were his meaning; but as nothing of this kind has been done, we feel bound to proceed to the consideration of the next passage in the "Grounds of the Opinion of the Bishop of Western New York," which is as follows:

"I do not consider the uniformity of the Bishop's denial of these charges as affected by what passed at the interview in relation to Mrs. Beare's case. At the first interview, all the witnesses testify to a distinct denial. At the second interview it does not appear that the charges were distinctly renewed in such a form as to call for distinct denial. The question of Mr. Beare was, in substance, as to the Bishop's denial of his wife's veracity. The answer of the Bishop was naturally directed to softening the absolute denial of her veracity into a form which would not irritate and exasperate Mr. Beare by a new issue as to his wife's credibility. He tells him that he would not question his wife's veracity, but that there is some mistake or misapprehension in the matter. I do not think that this can fairly be considered a shrinking from his denial of the alleged insults, and certainly is not, in my judgment, to be taken as a confession of guilt."

Now, on looking at the opinions of the other Bishops, we find that some of them have referred to what transpired at this second interview in a manner as different as possible from Bishop DeLancey. Four of them, viz. Bishops Polk, Henshaw, Freeman and Lee assume it as a fact given in evidence that Bishop Onderdonk, on this occasion, admitted the truth of the specification in the case of Mrs. Beare, and have made this admission a ground on which to rest their verdict of *Guilty*. That we may do them no injustice, we shall quote in full so much of their respective opinions as relates to this point. Bishops Polk, Henshaw and Freeman, in their joint Opinion, say;

"Although two of the specifications on which the Respondent has been found guilty, viz., the fifth and sixth, are respectively supported by the clear and direct testimony of only one unimpeached witness each, yet as this was the full amount of testimony which could possibly be expected, considering the peculiar nature of the allegations; and inasmuch as immoralities of the same kind, alleged in specifications first, seventh, and eighth, were proved, either by the testimony of two witnesses, as in one case, or, as in the two others, by the clear and direct testimony of one unimpeached witness, and corroborated by the acknowledgement of the Respondent himself, to other witnesses, whose testimony has been given on this trial, we are of opinion that the witnesses to the several specifications administer mutual support to each other; and, for these reasons, and others which might be stated, the undersigned are persuaded that the verdict of Guilty, which it has been their painful duty to pronounce against their offending brother, as to the charge of immorality and impurity set forth in the several specifications in the Presentment upon which that verdict has been given, is sustained by the full number of witnesses, and the full amount of testimony that was ever required by the Levitical or the ecclesiastical, by the statute, the common, or the canon law, in support of a like verdict in any case of criminal prosecution."

The part to which we particularly refer, is that in which these three Right Rev. Fathers say, that the immoralities alleged in the seventh and eighth specifications, (which relate to Mrs. Beare,) are proved "by the clear and direct testimony of one unimpeached witness, and *corroborated by the acknowledgment of the Respondent himself to other witnesses whose testimony has been given on this trial*;" which "acknowledgment," thus alleged to have been made, is stated by these Right Rev. Fathers to be one of the "reasons" on which they have rendered their verdict of *Guilty*.

In reference to the same interview the Right Rev. Dr. Lee says:

"In reference to the contradictions attempted of the evidence given by Mr. and Mrs. Beare, were the facts involved material, which in my view they are not, they would be deprived of all weight by the admission of the offences charged by the Respondent, not more than ten days after the time of their occurrence, testified to by the Rev. Drs. Milnor and Muhlenberg, and Mr. Beare. I am forced to the conclusion, that the direct testimony offered for the Presentment has not been shaken by the counter-evidence on the part of the Respondent.

Hence it appears that these four Right Rev. Fathers assume an "acknowledgment" or "admission" by the Respondent of the specifications touching Mrs. Beare, *as a fact in evidence before the Court*, and as such a legitimate ground of conviction. "Corroborated by *the acknowledgment of the Respondent himself, to other witnesses*," is the language of three of them; *the admission of the offences charged by the Respondent, * * testified to by the Rev. Drs. Milnor and Muhlenberg and Mr. Beare*," are the words of the fourth; so that they unite in regarding the "acknowledgment," or "admission," by the Respondent himself, of the seventh and eighth specifications, as a fact proven by the testimony. On the other hand, Bishop DeLancey refers to the supposed acknowledgment or admission as a fact *not* in evidence, and as no more than an inference, in his opinion, a fallacious inference, which others had attempted to draw from the testimony.

Now, if such "acknowledgment" or "admission" were in evidence before the Court, we must admit that Bishop DeLancey has "done violence to the moral sense" by an attempt to controvert and evade it.

On the other hand, if such acknowledgment or admission were not in evidence before the Court, the charge of having "done violence to the moral sense," must recoil with tenfold force on the Right Rev. Fathers who have assumed it *as* a fact in evidence, and made it a ground on which they have rendered their verdict of *Guilty*. For they were most sacredly bound to distinguish between *attested facts* and *doubtful inferences*; nor can it be regarded otherwise than as a proof of culpable levity or inveterate prejudice, on the part of a judge, that he should entertain the latter, and suffer them to weigh in his mind against an accused person with the weight which is due to the former. It is indeed one of the most common infirmities of human nature, to substitute suspicions and inferences in the place of facts. On the part of witnesses, we are prepared for such an exhibition of human infirmity; but the judge, who is impressed with an adequate sense of the high responsibilities of his station, will guard against this infirmity and will rise above it; and if unhappily, instead of separating the facts of the witnesses from their suspicions and inferences, he suffers his mind to imbibe their suspicions and adopt their inferences, and under the bias of them condemns one whom the facts do not condemn, then, however we may pity his infirmity, we cannot exonerate him, he cannot exonerate himself, from the charge of having trifled with the most sacred obligations, and done a wrong which he can never repair.

We have not created this alternative; it has been made by our Right Rev. Fathers themselves. We have not sought to bring it into notice; it has been obtruded upon us by the attack on Bishop DeLancey, which is just or unjust according as the ground taken by the Right Rev. Fathers, who are in collision with him, is right or wrong. But having been driven to consider the alternative, we shall not shrink from it. We shall examine the testimony in search of this acknowledgment" or "admission"; if we find it, we shall allow that Bishop DeLancey has "done violence to the moral sense" by not assuming it and making it a ground of his Opinion; and, if we do not find it, we shall leave the right Rev. Fathers of Louisiana, Delaware, Rhode Island and Arkansas, to contend as best they may with the inevitable consequence of having assumed, as an attested fact, that which is not in the testimony either expressly or by necessary implication, and of having condemned, on the strength of loose inferences and suspicions, a Right Rev. Father, whom the facts in the case would have entitled to acquittal at their hands.

And that we may conduct the inquiry in a manner the least favorable to Bishop DeLancey and the most favorable to the other party, we will leave out the testimony of the Rev. Dr. Higbee, the witness whose testimony is clearly and strongly in favor of Bishop DeLancey's view, and confine ourselves to Drs. Milnor and Muhlenberg and Mr. Beare, who are named by Bishop Lee, and evidently referred to by Bishops Polk, Henshaw and Freeman, as having testified to the "acknowledgment" or "admission"; and if the "acknowledgment" or "admission" is attested by these witnesses, or by any one of them, we shall allow it to have been rightly assumed as ground of conviction.

But before we consider the testimony, we cannot but advert to some circumstances which render this admission antecedently improbable. In the first place, it stands alone and is diametrically opposed to the treatment which these allegations have received from Bishop Onderdonk on all other occasions. Never, on any occasion, to friend or foe, in public or private, directly or by fair implication, is it pretended, so far as we are informed, that Bishop Onderdonk has admitted the truth of these allegations except it were at this second interview. If the admission were then made, it is an insulated act contradicted by the uniform tenor of his previous and subsequent conduct in relation to these charges. But further:

This admission is pretended to have been made at the second interview that was had in relation to Mrs. Beare's case. Now when did this interview take place? Within twenty-four hours after the former interview, at which, as is confessed, the allegations had been fully and strongly denied. And who were the witnesses to the pretended admission? They were Drs. Milnor, Muhlenberg, and Higbee, and Mr. Beare; all of whom, except the last named, had been present at the former interview, and had heard the full and unequivocal denials which had then been made. How exceedingly improbable is it that a man who had a character at stake should admit the same thing to the same persons on one day which he had denied to them the day before, and then again revert to his denial, and ever afterwards live and act before these witnesses, and before all the world, as if the admission had never been made!

But there was one other person present at this second interview, and that was the Rev. Henry M. Beare. And who is Mr. Beare? The identical husband of the lady to whom the pretended insult had been offered, and therefore the last man on earth to whom the admission was likely to be made. Bishop Onderdonk had denied the allegations peremptorily in the presence of Drs. Milnor, Muhlenberg, and Higbee; he had of his own accord expressed a wish, as Dr. Muhlenberg testifies, to see Mr. Beare, or, as Dr. Milnor testifies, he had readily acceded to a proposal to that effect made by himself; and on the next day when these three gentlemen make their appearance with Mr. Beare, Bishop Onderdonk directly approaches Mr. Beare, the very husband of the lady to whom the pretended insult was offered, and then for the first and only time in his life admits the charge in the presence of the very Presbyters who had been witnesses only the day before to his solemn, repeated, and indignant denial!

Great as these improbabilities are against the pretended admission, there is another consideration that adds immeasurably to their weight; and that is, that the pretended admission should not have been, at the time of the trial, distinctly attested by all the witnesses. We have shut out Dr. Higbee's testimony, and undertaken to show that this pretended admission cannot be proved even by Bishop Lee's named witnesses; and we now advert to it, simply to show the antecedent improbability of the fact of such admission. For, if Bishop Onderdonk had made this admission, we hold it to be utterly incredible that so extraordinary a fact should not have been remembered by every one of the witnesses to his dying hour, and that all of them should not have concurred, on the trial, in a clear and express testimony to this fact.

In such a case we can well afford to spare Dr. Higbee, and to limit our attention to the witnesses to whom one of the four bishops has referred by name for proof of the pretended admission. What then do they say?

Mr. Beare's account of this interview is as follows:

5. Give, if you can, the words in which the Bishop first introduced the subject.

As well as I can remember I will state it; I was very much agitated, and cannot be expected to recollect very accurately.

The Bishop commenced by saying, "Mr. Beare, I have a very high regard and respect for you, and would not wound your or Mrs. Beare's feelings intentionally. This is a very painful subject." I think he asked me to be seated, and he would explain what had occurred. When we were seated he said, "I can assure you of my kind feelings towards you, Mr. Beare, and towards your wife." I then said to Bishop Onderdonk, "Do you deny, sir, what Mrs. Beare says you were guilty of?" He said, "I do not deny it. But Mrs. Beare has misunderstood or misconstrued my motives." Then he said, "Offer an apology to Mrs. Beare, and if she demand any further apology, I am ready to make it." That is, as far as I recollect my having any conversation with the Bishop.

Now from this testimony it appears that Bishop Onderdonk began the conversation; that he continued it some time before Mr. Beare spoke, long enough to make professions of regard and respect for the parties; to disclaim all intention of wounding Mrs. Beare's feelings; to advert to the painful nature of the subject; to ask Mr. Beare (as Mr. B. thinks) to be seated; and after they were seated to renew his assurances of kind feelings. All this took place before Mr. Beare opened his mouth on the subject; so that when Mr. Beare did speak, what he said must in all reason be understood to refer to the remarks which Bishop Onderdonk had just addressed to him. What then did Mr. Beare, by his own account, say? Why, the very first words he uttered assume a previous DENIAL on the part of Bishop Onderdonk! "Do you deny, sir, what Mrs. B.," &c., evidently showing that he himself believed a denial to be at that moment in the mind of the Bishop and implied in his language.

Before we consider the answer to Mr. Beare's question, let us hear the testimony of Drs. Milnor and Muhlenberg. Dr. Milnor's account of the interview, on his direct examination, is as follows—

9. Will you please state, according to the best of your recollection, what occurred, and what was said by the Bishop, and the other gentlemen present, in the second interview?

We found the Bishop as before, in his study—his front study. He took us into the back-room, I think, and closed the door. He addressed himself to Mr. Beare, and expressed his regret that any circumstances should have occurred to offend the feelings of Mrs. Beare; that he had a great regard for *him* and his wife, and had certainly not intended to wound her feelings. Mr. Beare asked him, in substance, whether he denied the allegations of Mrs. Beare, to which he answered in the negative; but said, she had put a misconstruction upon what had occurred. I think it right to state, that at this interview the Bishop was much affected. The protestations of the Bishop as to his having no improper intention, were repeated several times. If I am not much mistaken in my recollection, the question was more than once put by Mr. Beare to the Bishop, whether he meant to say that Mrs. Beare's assertions were not true; to which, as often as it was proposed, which I *believe* was more than once, the Bishop answered that he did not; but that she had misconstrued his motives. There does not any thing else occur to me at this moment, in regard to the conversation or occurrences at that interview.

Dr. Muhlenberg, on his direct examination, testified as follows—

9. Did you see the Bishop on that occasion, and have any conversation with him; and if so, please state all the conversation during the interview, and in the Bishop's presence, as well between you and the Bishop, as all the other conversation?

I saw the Bishop, and almost all that was said came from the Bishop himself. He began with saying how much he was grieved that any thing had occurred at his visit to Mr. Beare's that had given Mr. Beare or his wife any pain. He repeated this in a variety of language, expressive of his deep regret for having wounded Mr. Beare's feelings. Mr. Beare asked the Bishop whether he denied the truth of the things which I had stated the day previous. He said, no; but Mrs. Beare misunderstood me, or words to that effect. The Bishop said he had a warm and affectionate manner, which might sometimes be misconstrued. After a while, Mr. Beare repeated the question whether the Bishop meant to deny Mrs. Beare's statements, as given by me. The Bishop again said no, and went on to explain how Mrs. Beare might be mistaken.

From these accounts it appears that Mr. Beare, if he ever heard the pretended admission, was very slow to believe it. He repeated the question, says Dr. Muhlenberg; he put it more than once, says Dr. Milnor. If Bishop Onderdonk's first answer had been an admission, it would have been natural for Mr. Beare to say in return, "Do you really admit the charges? This, indeed, puts a new aspect on the whole affair." But instead of this Mr. Beare, after the pretended admission had been made, again asks, "Do you deny the charges?" a question which manifestly supposes either a continued or renewed denial, or an admission coupled with such reservations as were equivalent to a denial.

But let us turn from Mr. Beare's question to Bp. Onderdonk's answer. Something certainly there was which Bishop Onderdonk did not deny, or which, in other words, he admitted; but what was it? It is not pretended that the admission referred to any particular statements made by Mr. Beare, or by any other person at this second interview; for none such were made. The question was of a general nature, "Do you deny what Mrs. B. says you were guilty of?" and such as to leave a reasonable doubt as to the meaning of the answer. Two views have been taken of the admission. The first is that advanced by Bishop DeLancey, who thinks that Bishop Onderdonk wished to avoid raising a new issue with Mr. Beare as to his wife's credibility in regard to which the husband's question, in any view of it, proved him to be at the moment, and very naturally, not a little sensitive. The other view supposes the admission to refer to the statements of Dr. Muhlenberg made the day previous. The former view we discard for three reasons; 1. because the *main* stay of it is Dr. Higbee's testimony, which we have agreed to exclude; 2. because it is *so* unfortunate as (in appearance at least) to be prompted by charity and to lean to mercy, and we wish to conduct this inquiry in all the severity of justice; and 3. because, however defensible this view may be, we do not want it, and can well afford to dismiss from our argument this and every thing else which admits the possibility of a cavil.

Be it granted, then, at least for argument's sake, that Bishop Onderdonk, on this occasion, made an admission having reference to Mrs. Beare's statements as given by Dr. Muhlenberg the day before. To what does it amount? Was it a simple or qualified admission? Was it an admission of the statements in the same sense in which they had been denied the day before, or in a different sense? Let us see.

Mr. Beare represents the Bishop as saying, "I do not deny it. But Mrs. Beare has misunderstood or misconstrued my motives." Dr. Milnor attests the same and also that the Bishop "said, she had put a misconstruction upon what had occurred." Dr. Muhlenberg testifies, that the Bishop, in reply to Mrs. B.'s first question, said, "no; but Mrs. B. has misunderstood me,"—"that he had a warm and affectionate manner which might be sometimes misconstrued;" and that in reply to the second question, "The Bishop again said, no, and went on to explain how Mrs. B. might be mistaken."

Thus not one of these witnesses testifies to a simple admission, but all testify that the admission was a qualified one. All testify, that the admission *did not extend to the motive.*

Dr. Milnor testifies, also, that the admission was qualified as to the facts; that Mrs. B. had not only misconstrued the motive of the agent, but that she had "put a misconstruction upon what had occurred," or, in plain English, had distorted the occurrence. And Dr. Muhlenberg adds, that the Bishop went on to *explain how Mrs. B. might be mistaken.*

The admission, then, it would seem, was qualified not only by a total reservation in regard to the motive, but by explanations respecting the facts. The witnesses do not appear to have been examined as to the matter of these explanations, but nevertheless they make this sufficiently manifest. For the declaration of "warm and affectionate manner," in connection with the total disclaimer of all improper motive, must strike every honorable, every truth-loving mind, as equivalent to a distinct assurance that nothing was admitted which could have given reasonable offence. Now, is it not abominable to take a man's admission as evidence of guilt, and deprive him of the benefit of the explanations with which he himself accompanied the admission? What right has any man to say, that these explanations, if freely given, would not have so stripped Mrs. B.'s statements of colorings and exaggerations as to have reconciled the admission of the second interview with the denial of the first? For our own part, we can view the matter in no other light. At the first interview, in the presence only of disinterested persons, it was natural that the Bishop should direct his conversation to the exaggerations of the charge, and deny them with all the force and plainness in his power; while, at the second interview, and in the presence of one so deeply interested in the matter as Mr. Beare, it was equally natural that he should put the exaggerations as much as possible out of view, and soften the denial as far as he could, without directly, and to her husband's face, impeaching the lady's veracity.

Again; it seems to have escaped the attention of the Right Rev. Fathers, who have convicted Bishop Onderdonk on his own admission, that the admission was in one particular entirely reconcilable with the denial of the previous day, and that it covered one statement which is not in the charge. The particular offences, as stated the day before by Dr. Muhlenberg, were three in number; that "the Bishop had kissed Mrs. Beare;" 2. "that he had put his hand on her naked bosom, and 3. "on her body," &c. outside of her dress; and he testifies that the Bishop "denied them one by one except that of kissing Mrs. Beare." Now, the Right Rev. Fathers, whose opinion we are considering, will hardly consent, we presume, to have it said, that they voted the Respondent *Guilty* and worthy of deposition, because he confesses to having saluted a lady with whom he supposed himself to be on such terms as to authorize the liberty. But if they have not done this, they have yet in fact condemned him for two other acts which he confessed in the same breath in which he confessed to a kiss; and of all three of which he said, "Offer an apology to Mrs. Beare, and tell her she has misunderstood me." Now, it is utterly incredible that any man, except a madman or a fool, should speak thus of gross indignities and premeditated insults; and, as the three acts are embraced in one question and covered by one admission, we must either magnify the kiss into an immorality to which the Right Rev. Fathers themselves would hardly consent, or we must suppose that the admission contemplated the two other acts as divested of the colorings and exaggerations which had provoked the indignant denial of the previous day.

On one point, at least, the witnesses are united. They all, Mr. Beare and Drs. Milnor and Muhlenberg testify to the fact that the Respondent did not admit, but that he did fully and unequivocally deny all improper motive. Now, there is an utter absurdity in supposing, that a man would admit that he had offered gross indignities to a lady's person, and yet declare in the same breath, and this too to her husband, that he had "no intention to wound her feelings," and that she had "misconstrued his motive." This is the language in which one would speak of familiarities innocent in themselves and liable to misconstruction, but never of insults and indignities. If indeed the offences had been defined, at the time, to be such as necessarily involved impurity of motive, and distinctly admitted as so defined, then we should be driven to accept this absurdity. But they were not so defined; the question of Mr. Beare and, consequently, the admission in reply to it was of a general kind, and involved, at least, one statement of a transaction in itself innocent. Such being the case, the denial of improper motive limits the admission to such acts only, or to acts in such extent only as are consistent with purity of intention. "If a man knocks me down," says one of the counsel of the prosecution in his speech on the occasion, "I *can swear* that he intentionally knocked me down, and contrary to law; and yet the criminality consists in the intent which is to be inferred from the act; and in cases where but one intent can be inferred from a particular act, by the common consent of mankind, the law infers that intent. Now, what but a guilty intent can be inferred from a man putting his hand in the naked bosom of a young and beautiful woman?" Nothing; and therefore as the guilty intent was denied, the act from which it is inseparable is an exaggeration which was denied with it, and that only was admitted which served as the basis of the exaggeration. To argue, that the Respondent admitted the insult in all its enormity, and denied the justice of the inference of an impure motive in his own case, is a proceeding which, however suited to a lawyer, is unworthy of a judge.

But whatever may be thought of the acts as presented to the Bishop's mind by Mr. Beare's question, there is no room for mistake respecting them as laid in the seventh and eighth specifications of the Presentment. There, at least, the offences are charged, not only in much stronger language, and with far higher aggravations, than they were stated by Dr. Muhlenberg, but so as expressly to declare impurity and immorality. Now, we beg it may be observed, that it is not merely the statements vaguely implied in Mrs. Beare's question, but it is these seventh and eighth specifications, which the Right Rev. Fathers, whose opinion we have been considering, assume to have been admitted by Bishop Onderdonk, and that it is this pretended admission which they have made a ground of conviction. Now, there is not only no evidence that those specifications were admitted, but there is manifest proof to the contrary. For these specifications allege in terms against the Respondent offences "impurely" and "unchastely" enacted; while the admission of the Respondent—such as it was—repudiates every thing of the sort, and claims for him entire purity of intention in all that was admitted. How is it possible, then, that a man should be convicted in whole or in part on his own confession, when, instead of confessing, he denies the very essence of the charge of which he is convicted?

There is one question, put by Bishop McIlvaine to Dr. Muhlenberg, which explains the process of this conviction. "Were you yourself satisfied with the [Bishop Onderdonk's] apology at that time?" *Ans.* "I was not." It was not the facts in the case, but the constructions put on them by the witnesses that were relied on for a judgment adverse to the Bishop. Dr. Muhlenberg was *not satisfied*; *ergo*, the Bishop was a bad man. The fact of a distinct admission, on the part of the Respondent, of any one immoral or impure act was not in the testimony; and was therefore to be *inferred* from the *inferences* of Mr. Beare and Drs. Milnor and Muhlenberg. Now, if the Right Rev. Fathers, whose opinion we are considering, had told us, in plain terms, that they rested their belief of the Respondent's admission on a second-hand inference, and that they gave it no more weight than such an inference deserved, we should have nothing to say; but; when they deliberately assume the pretended admission as a fact proven in testimony, and make it a ground of conviction, we must contend that it is they and not Bishop DeLancey, who, in their treatment of this point, have "done violence to the moral sense." Mrs. Beare's testimony alone would never have proved the point for which it was adduced, and we cannot but look upon it as unjust and oppressive, in the last degree, to couple it with a pretended admission which is certainly not on the face of the testimony, and which is at most, as Bishop Brownell says, but "*virtually*" contained in it; i. e. not a fact attested by the witnesses, but an inference drawn by the judges.

The following communication was left with us last week in connection with the notice respecting a Mr. Levon, which it was intended to follow

I, John A. Lyons, a Christian Israelite, who have been residing in this country about one year, and since the opening of the Jewish Chapel in the city of New York have attended and communed there,—do testify, that about 4 or 5 months ago I became acquainted with a person named Joseph Levon, pretending to be a converted Jew, but whom I discovered to be unworthy of the name. In one of his conversations with me he actually advised me to return to Judaism, saying, if you continue among the Christians they will let you starve, but as you are a good penman, and can write well, the Jews will support you better. I replied, how can I return to the Jews, seeing I am a Christian and have been baptized. He replied, that makes no difference, say nothing about your baptism, and the Jews will receive you. I expressed my astonishment at such a proposition from him, and he dropped the conversation, and soon left.

Recently, however, Mr. Levon's true relation to Judaism and Christianity has been brought to light by the instrumentality of the Rev. Mr. Labagh, since which time Mr. Levon has called upon me several times, earnestly soliciting me to unite with him to destroy the character of Mr. Labagh. And as he had not been able before to turn me back to Judaism, he now proposed to help me forward in Christianity, and finally offered me, if I would help him to bury Mr. Labagh, (to use his own expression,) he would introduce me to Bishop Lee, (with whom he pretended to have influence,) and would persuade Bishop Lee to admit me to Orders, and that then I would be placed in Mr. Labagh's situation. I, of course, declined to have any thing to do with any proceedings of this kind, and requested him not to call upon me again.

My opinion of Mr. Levon is, that he is one of the worst class of impostors. Among the Jews he ridicules Christianity, and among the Christians professes it,—and all for the base purpose of getting money from both. That he is also entirely unworthy of credit in any statements he makes, and ought not to be permitted any longer to prey upon the Christian public.

Being about to leave the country, and return again soon to Europe, I state these things to put the community on their guard against an impostor; and beg leave to add, that no person running around the country begging, and representing themselves as converted Jews, are ever entitled to any credit. The true convert will seek some honest employment, and will scorn to beg.

J. A. LYONS.

New York, May 22, 1847.

The American Musical Institute will produce on Friday night, the 4th inst., at the Tabernacle, Haydn's descriptive cantata, "The Seasons." The merits of this work are universally acknowledged, and the excellent style in which the Institute performs it has been amply testified to by the large houses which it drew at its representations last fall. Mrs. Jones, and Mr. Andrews, and Mr. Comes are to be the solo singers, Mr. Timm will preside at the organ, while the chorusses of the Institute, and the Orchestra under Mr. Loder's direction, will do all in addition that orchestra and chorus can do. The lovers of Haydn's music will be richly repaid for attending on this occasion. B.

Among the late publications in England is "Feriæ Anniversariæ; Observance of the Church's Holidays no symptoms of Popery: shown from testimonies of her most approved children," by the well-known Bishop Mant. It consists of testimonies in favor of the Fasts and Feasts of the Church, collected from the example and teaching of the clergy and laity of the United Churches of England and Ireland from the year 1547 to 1800. The first volume treats of the Feasts, and the second of the Fasts enjoined in the Prayer book.

PURITANISM NOT GENUINE PROTESTANTISM. *Being a review of "The Puritans and their Principles, by Edwin Hall." By the Rev. A. B. Chapin, M. A.* Stanford & Swords, 18mo., pp. 226.

Mr. Hall's volume, a heavy octavo, was published last year, and was of such a nature that a thorough exposure of it was a thing to be desired. Mr. Chapin states the question at issue to be, "Is Puritanism the form of life of Protestantism, or rather one of its diseases?" He shows that Puritanism has departed from the letter and spirit of the teaching of the great Reformers, and that the Church is in agreement with them. He convicts Mr. Hall of misrepresentation, misquotation, mistranslation of Greek, and misinterpretation of Scripture. He shows him to be unfair, incompetent, and unsound. He detects and exposes him on questions of every kind and age, from St. Ignatius down to the Blue Laws. A more effective, and at the same time temperate reply could not have been desired. On his main question Mr. Chapin is as convincing as in rejoinder he is pointed, and refers to the writings of German Reformers in a way that shows the familiarity of extensive reading. An appendix contains, among other important matters, the controversy between Charles I. and Alexander Henderson.

We present our readers with a portion of the introductory epistle to Dr. Mead, of Norwalk, Conn., not so much as a specimen of the work at large, as containing a brief summary of the whole controversy in this country—

The propriety, if not the necessity of this course, will be apparent from a brief history of the Episcopal controversy in this country. When that controversy commenced, the Congregationalists of New England called themselves Presbyterians, and insisted that the Presbyterian form of the ministry was an original divine institution, of perpetual and binding obligation, and from which it was *schism* to separate. The first publication in this country, which called that fact in question, so far as we know, was by a layman of Boston, 1723, for which he was indicted as a libel on the government. From this time the Episcopal controversy was carried on with great vigor for near twenty years, 1723–1739, by Dickinson, Foxcroft, Graham, and Wigglesworth, on the Presbyterian side; and by Johnson and Beach, on the Episcopal side; and the evidence to be derived from Scripture, Antiquity, and the Reformation, was pretty thoroughly scanned. The doctrine of Apostolical succession, as a matter of fact, however, was not debated, as both parties held it, one deriving it through the line of Bishops, the other through that of Presbyters.

The effect of these discussions not arresting, as was hoped, the progress of the church, but evidently accelerating it, the assailants left the worship and discipline, and turned to the doctrines of the church. A ten years controvery, 1739–1749, followed touching election, predestination, universal redemption, baptismal regeneration, and other kindred doctrines, of which Dickinson was the principal champion of the Calvinistic opinions, and to which were opposed Johnson, Beach, and Wetmore. This discussion, like the preceding, adding numbers and strength to Episcopacy, was abandoned, and the ground of the divine right of Presbyterianism re-asserted.

During the next twenty years, 1749–1768, the constitution, worship and discipline of the church were very thoroughly examined by Hobart, Chauncey and Wells, on the Presbyterian side, and Johnson, Beach, Wetmore, Caner, and Leaming on the Episcopal side. A collateral discussion was also carried on, touching the right of the Society for Propagating the Gospel in Foreign Parts, to send Episcopal missionaries into places where there were Presbyterian ministers, by Hobart and Mayhew, against Johnson and Apthorp. Every one of these discussions increased the numbers, and strengthened the hands of the Episcopal church; until there was some prospect of obtaining what they had long desired, a Bishop to reside among them.

A new element of debate was now brought out—the right of the English church to send a Bishop to this country, and the propriety of doing so, involving of course the whole theory of the church; and the subject was thoroughly canvassed by Chauncey and Chandler, 1768–1774, over their own names, and by a host of anonymous scribblers, in the periodicals of the day. In the meantime, the Presbyterian ministers, not satisfied with the aspect of things, formed a "Convention of Delegates," in 1766, for the alleged purpose of "defending the cause of religion against the attacks of its various enemies;" by which was understood, as the sequel shows, the design of opposing Episcopacy. Among the most active men of this body were Messrs. Hobart, Wells, and Goodrich, of Connecticut, Rogers of New York, etc. This convention spared no pains to create a prejudice against the church, and was in no small degree instrumental in fomenting the difficulties between the colonies and the mother country. During these various controversies, the church and her ministers were assailed by every species of warfare, by book and pamphlet, by song and satire, by ballad and poem, by men in their own names, without any names, and under assumed names, by legal process and by illegal process, now upon one point, and now upon another, until the whole field of controversy had been carefully surveyed, and churchmen became thoroughly informed as to the distinctive principles of the church.

These discussions and controversies served to confirm the churchmen of the northern colonies, (to which they were mostly confined,) in their attachment to the church, and to the mother country, so that when the Revolution broke out, the Episcopalians, when they took an active part, were generally found attached to the royal cause. For this, churchmen universally suffered every species of indignity and insult, thousands had their estates confiscated, many were imprisoned, and some suffered death; to escape which, others abandoned their country and their possessions, and fled to the British provinces. The close of the Revolution, therefore, found the church weak, and poor, and despised, deprived of most of her clergy, and many of her laity, and for some time she seems to have ceased to be an object of jealousy; and an occasional essay on the subjects so sharply debated before, from Seabury, Leaming and Bowden, attracted little or no attention.

But the cause which rendered churchmen so odious in the Revolution, was the salvation of the church. That love and devotion to it, which led them to submit to privation and degradation, during the Revolution, preserved it in its completeness after its close. From this time, 1785, a period of twenty years was suffered to elapse before any considerable assault was made upon the doctrines or discipline of the church. A controversy was then, 1805, commenced, as was generally supposed, by concert among a great body of anti-churchmen, which continued for several years, in which the principal writers on the Presbyterian side, were Linn, Mason, and Miller, and on the Episcopal, White, Hobart, Beasley, How and Bowden; the effect of which was to make more and sounder churchmen.

The controversy in New York coming to a close, it was renewed in Connecticut, about 1819, and the church was exposed for several years to a series of assaults, which have been occasionally renewed from that time to the present. Most of the productions have been anonymous, and very few of them have attempted to discuss any important principle, their general aim having been to excite prejudice against the church, while some have assumed the false character of Churchmen, with the hope of betraying the more successfully.

PICCIOLA, THE PRISONER OF FENESTRELLA: *or Captivity captive. By H. B. Saintine.* Philadelphia: Lea & Blanchard, 12mo., pp. 154.

Like "Paul and Virginia," and "The Exiles of Siberia," Picciola has attained the position of a classic in the estimation of lovers of prettinesses and forced sentiment. Compared, however, with French fiction for the last few years these works are of priceless excellence, and if there are minds which can be benefitted by them, there are certainly none which they can injure. The present edition is as neat as one could desire for a favorite author; paper, type, and binding, are all excellent, and the illustrations are beautiful specimens of engraving on wood. The volume will become a drawing-room table.

A VOYAGE UP THE RIVER AMAZON, *including a residence at Para. By William H. Edwards.* D. Appleton & Co., 12mo, pp. 256.

The publishers have not judged unwisely in giving this volume a place in their "Literary Miscellany." It is as pleasing, because unaffected and natural, a record of travel as any that has of late met our eye from the American press. The scenes which Mr. Edwards describes are but seldom visited; this of course gives much interest to the perusal. Apart from this, however, he writes with so much good-nature and genuine taste that he would, we feel confident, enliven a record of more every-day wanderings. He is an ardent lover of natural science, too, and his readers will find in these pages frequent descriptions of distinguished strangers from the great South American realms of ornithology and botany. We have no doubt of the volume being an acceptable one.

THE HISTORY OF THE CHURCH OF ENGLAND TO THE REVOLUTION IN 1688. *By Thomas Vowler Short, D. D., Bishop of Sodor and Man.* Stanford & Swords, 8vo., pp. 380.

A fair edition, in double columns, paper and typography of respectable quality. The history itself is, we suppose, almost the only one suitable for general reading, and the publishers, therefore, have rendered Churchmen a service by issuing it. We do not mean, however, to be understood to recommend it as unimpeachably sound in its Churchmanship.

A TREATISE ON ALGEBRA, *containing the latest improvements. Adapted to the use of Schools and Colleges. By Charles W. Hackley, S. T. D, Professor of Mathematics and Astronomy in Columbia College, New York.* Harper & Brothers, 8vo., pp. 520

Professor Hackley's work seems to us to evince as great an advance in the mode of teaching the exact sciences as his coadjutor's, Professor Anthon's, Latin and Greek series in classical instruction. It has been prepared after long and thorough familiarity with the latest treatises of German, French, and English mathematicians, and displays an acuteness of analysis, as well as a clearness of illustration, which can leave little to be desired. Treatises on Algebra hitherto prepared for American institutions have been for the most part mere introductions, elementary outlines,—this exhausts the subject not only as to the *principia* of the science, but in its more subtle and extended applications. The mathematical student will find in it all that he can desire to satisfy his wants. It is so devised, too, that a *minimum* as well as a *maximum* course may be followed out by its aid. Those sections which will suffice for the former are referred to in the commencement of the work.

The volume is a very elegant specimen of a scientific publication.

GENERAL EVIDENCES OF CATHOLICITY; *being the substance of a course of lectures lately delivered in the Cathedral of St. Louis, Louisville, Ky. By M. J. Spalding, D. D.* Louisville: B. J. Webb & Brother, 8vo. pp. 396.

After being told in the Preface that the object of these lectures "is to show that the same evidences which sustain Christianity establish also Catholicity," one would naturally expect something original in the way of theory, or at least an unhacknied disposition of materials. Instead, however, of an Analogy of Christian and Roman religion, as original as the Theory of Development and profounder than Bishop Butler, to find thirteen lectures, each longer than a Virginia Convention Sermon, filled with talk of the small calibre of The Dublin Review and Freeman's Journal, is a deception most unjustifiable. Such, however, is the character of the Lectures; they contain only the worn-out arguments of every-day Romanirm; they are aimed simply at Protestantism, and would claim a triumph for this, although shunning the contest with Primitive and genuine Catholicity.

We hope to examine this volume a little more minutely ere long. Meanwhile we cannot help quoting a saying of Luther, not to be found in any edition of his Table-Talk, "I may tell you, [no matter what,] in the language of that bold man, Luther, whom not a few profess so much to reverence,—'Strike, but hear.'" Does Dr. Spalding really give the sturdy German credit for so much meekness, or will he maintain that Plutarch wrote of him proleptically?

HARPER'S NEW MISCELLANY, No. 24.

"Orators of the Age; containing portraits critical, biographical, and descriptive. By G. H. Francis, Esq." 12 mo., pp. 314, is the title of an interesting volume which we mentioned a short time since. It contains sketches of the leading members in both Houses of Parliament, and of one who, we trust, will never enter the Upper House, the Rev. Hugh M'Neile. The persons described are from every party, and represent all shades of opinion. This being so, it is high praise to say that every one has justice done him. A candor that is almost painful marks the work. Even Dr. Bowring would have a good word were it in the power of mortal man to predicate it of such a subject. This impartiality is the more note-worthy, in that the author's sympathies are presumed to be with a party which has received provocation enough to justify a little plain-speaking.

These sketches appeared originally (for the most part) in Fraser's Magazine. Mr. Francis's pen is still employed in the same way, and we hope to see a volume in continuation of this before long. A portion of an article on Sir R. H. Inglis, which was inserted in our columns not long since, gave, we trust, some idea of what this volume contains.

THE YOUNG CHURCHMAN'S MISCELLANY FOR MAY is a good number of an excellent and useful periodical, of which we entertained great hopes at its first appearance, and have since found them fully realized. We can assure young Church people of both sexes, that they will find the Miscellany an agreeable and instructive guest, whose acquaintance they will do well to cultivate. The editor, in the present number, continues his chapters on Architecture by one on the Anglo-Norman style. We hope that these articles are duly read; they will contribute to the formation of a good taste on an important branch of Art. The other articles are commendable; the poetry of the number is of more than ordinary merit. Parents can hardly put better reading into their children's hands; certainly nothing among periodicals is equal to it for the children of Churchmen.

ARCHITECTURAL INCITEMENS.—What is wanted in Architecture as in so many things is—a man. Shall we find a refuge in a Committee of Taste? Escape from the mediocrity of one to the mediocrity of many? We only multiply our feebleness and aggravate our deficiencies. But one suggestion might be made. No profession in England has done its duty until it has furnished its victim. The pure administration of justice dates from the deposition of Macclesfield Even our boasted navy never achieved a great victory until we shot an admiral. Suppose an architect were hanged? Terror has its inspiration as well as competition.—*D'Israeli.*

DOMESTIC INTELLIGENCE.

RHODE ISLAND.—*Episcopal Acts.*—On the 5th Sunday after Easter, May 9th, in St. Mary's, Portsmouth, after morning prayer, which was said by the Rev. James Mulchahey, assisted by the Rev. H. Williams, 3 were confirmed. In the afternoon, in Trinity Church, Newport, 4 persons In the evening, in Zion Church, Newport. 10. The Bishop preached and delivered an address on each occasion. May 12, in St. Paul's, Portsmouth, 1 person, Messrs. Williams and Mulchahey conducting the service, and the sermon and address by the Bishop. May 14, in St. Mark's, Warren, Mr. Mulchahey said evening prayer, Mr. Hathaway, the rector, read the confirmation preface, and the Bishop preached, confirmed 6, and made an address. May 17, in St Paul's, Wickford, Mr. Rouse, the rector, said evening prayer, and the Bishop preached and confirmed 3. May 18, in St. Luke's, Greenwich, 5 were confirmed. Evening prayer was said by the rector, Mr. Crane,—sermon and address by the Bishop, as usual. May 19, in Christ Church, Westerly, the Bishop celebrated the Eucharist at a meeting of the Clerical Convocation. Present, Messrs. Brewer, Cooke, Croswell, Eames, Horton, and Vail, of the diocese, Babcock of Maine, Hallam, Morgan, Roberts and Willey of Connecticut. After evening prayer 5 were confirmed.

WESTERN NEW YORK.—*Confirmation.*—In St. John's, Canandaigua, Sunday, May 16th, 4 persons. Morning prayer was said by the rector, Dr. Wayland, and a sermon was preached by the Bishop.

Consecration.—Tuesday, May 25th, St. Peter's Church, Dansville, Livingston county, was consecrated by Bishop DeLancey.

Ordination.—Wednesday, May 26th, in St. Peter's, Dansville, Mr. A. S. Leonard, a candidate belonging to the Diocese of New York was admitted to the diaconate by Bishop DeLancey, at the request of the Standing Committee of New York.

NEW JERSEY.—*Episcopal Acts.*—The following services have been performed by Bishop Doane since Easter. April 6, Easter Tuesday, 3 were confirmed in Trinity parish, Morristown, one in private. On the 8th, in St. Peter's, Berkeley, 1. The 9th, in Trinity Church, Swedesborough, 3. The 10th, in the same church, the Rev. Mr. Boggs, rector elect, was ordained Priest. Morning prayer was said by Mr. Bradin, Mr. Harrold presented the candidate, and the Bishop preached and celebrated the Eucharist. The 11th, 3 were confirmed in St. John's, Salem. The 18th, in Trinity Church, Princeton, 1; the next day, 1 in St. Peter's, Freehold; the 20th, 8 in Christ Church, Shrewsbury; the 24th, 6 in St. Paul's, Camden, the 25th, 1 in St. Andrew's, Mount Holly, and 5 in a school-house at Pemberton. May 13th, 2 in St. Michael's parish, Trenton; and the 20th, 6 in St. Andrew's, Amwell. May 17th, the corner-stone of Grace Church, Newark, was laid. An account of this ceremony has already appeared in our columns.

Burlington College.—This institution has opened with its full complement of scholars. The first, the Junior class, will commence on the first of November. A new building is nearly completed, and the students are lodged meantime in a building opening into the College grounds, under the care of the Rev. Mr Frost.

PENNSYLVANIA.—*Convention.*—The Annual Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania assembled in St. Andrew's Church in this city on Tuesday afternoon, the 18th of May, at 5 o'clock.

The Right Rev. Alonzo Potter, D.D., LL. D., presided and called the Convention to order.

George M. Wharton, Esq., was nominated for the office of Secretary, and the Rev. W. H. Odenheimer for assistant Secretary; there being no other nominations, balloting was dispensed with, and they were unanimously re-elected.

The Convention resolved to hold two sessions a day, from 9 o'clock, A. M., to 2 o'clock, P. M., and from 5 o'clock, P. M., to 7 o'clock, P. M.

Clergymen of the P. E. Church belonging to this Diocese not entitled to seats, clergymen not of this Diocese, clergymen of the Church of England, and Students of Divinity now in this city, were admitted to the sittings of the Convention.

Messrs. Meredith, Judge Lewis and Cope, were appointed a Committee to examine the testimonials of Lay Delegates.

The Rev. Mr. Newton moved the appointment of a Committee to consider and report upon the right of the Rev. Jacob H. Douglass to a seat in the Convention. Drs. Bull, Ducachet, and Rev. Mr. Clemson were appointed. The Convention then adjourned until 10 o'clock on Wednesday morning, to attend Divine Service.

Wednesday morning, May 19. The Convention attended Divine service. Morning prayers were read by the Reverend M. Carmichael, D. D.; the Rev. C. D. Cooper read the lessons. The Ante-communion service was read by the Right Reverend the Bishop; the Rev. Dr. Boyd read the Epistle and Gospel. The Rev. Mr. Stem preached the sermon, after which the Holy Communion was administered by the Bishop, assisted by the Rev. Drs. Carmichael and Boyd, and the Rev. Mr. Cooper.

The Convention then proceeded to business.

The Committee on the testimonials of Lay Delegates reported that one delegate had been elected from two parishes, and that there was no provision of the Church prohibiting the same member from sitting for any number of parishes. Whereupon a resolution was offered by Mr. Meredith, requiring him to elect which parish he would represent. The resolution was adopted, the Convention thereby declaring its judgment that one member can only be the representative of one parish.

On motion of the Rev. Dr. Ducachet, the election of officers was made the order of the day for this afternoon, after the reading of the Episcopal Address.

The Rev. Dr Upfold, Rev. Messrs. Neville and Claxton, and Messrs. Stroud and Reed were appointed a committee on charters.

The Rev. Dr. Bull from the committee on the right of the Rev. Mr. Douglass to a seat in the convention, reported for the majority in favor of his admission; the Rev. Dr. Ducachet made an adverse report. The reports were laid on the table.

The convention then adjourned.

5 o'clock, P. M.

On motion of the Rev. Dr. Bull, the reports of the committee in the case of the Rev. Jacob M. Douglass were taken up for consideration, and he was admitted to a seat in the Convention.

The Bishop delivered his annual address, which is a record of abundant labors, and necessarily of considerable length, but it was listened to with profound attention throughout.

On motion of Rev. Dr. Bull, the convention took a recess of 15 minutes, and on re-assembling proceeded to the election of members of the Standing Committee of the Diocese.

The Rev. Messrs. Ogilby, Clark, Claxton and Buchanan were appointed tellers to receive the votes of the clergy; and Messrs. Toland, Peacock, Hoskins and Burnside to receive the votes of the laity.

The Secretary reported that there were 79 clergymen present in convention, and 71 Lay Representations.

The tellers appointed to receive the votes of the two orders for members of the Standing Committee, reported that 79 clergymen and 71 churches had voted.

Drs. Morton and Clay, and Messrs. Howe and Suddards of the clergy, and Messrs. Robins and Smith were elected members of the Standing Committee.

On motion of Mr. Suddards the convention resolved to proceed at 9 o'clock to-morrow morning to vote for one clerical and three lay members of the standing committee.

The convention then adjourned to Thursday morning at 9 o'clock.

Thursday, May 20, 1847. The Convention met at 9 o'clock, A. M., and was opened by the Bishop with appropriate collects.

The Committee appointed at the last Convention on the formation of a Church building Society, reported that they were unanimously of the opinion that the object is important and desirable, but not having been instructed to report a plan for carrying it into effect, they had not done so, and asked to be discharged; which was granted.

The Rev. Mr. Cooley presented a preamble and resolutions on the subject of a Church-building Society, to be entered in the Journal for consideration next year—they were, on his motion, laid on the table.

The Committee on the state of the Church, appointed at the last Convention, made report, through their Chairman, the Rev. Mr. Suddards. A statistical view of the condition of the Diocese, as presented by the reports to the last Convention, was prepared and appended to the Journal.

The Committee appointed at the last Convention, to whom was referred certain proposed changes in the 4th article of the Constitution, which fixes the qualifications of the members of Convention, reported against the change, and were discharged by their request from the further consideration of the subject.

The Committee appointed last year to consider, and report to this Convention, the propriety of requesting the Bishop to ordain Deacons under Canon VI. of the General Convention of 1844, unanimously recommended that such request be made.

The subject was subsequently postponed until after the meeting of the next General Convention.

The Committee on Charters reported that—

St. Paul's Church, Doylestown, Bucks county,
The Ch. of the Messiah, Port Richmond, Philad. co.,
The Church of the Atonement, do. do.
The Church of the Crucifixion, do. do.
Christ Church, Williamsport, Lycoming co, had presented Charters in conformity with the Constitution and Canons, and they were admitted into union with the Convention.

On motion of Mr. Robins, a sum not exceeding $350 was appropriated to pay the actual expenses of the Bishop upon his Episcopal visitations.

Judge Lewis offered the following resolution:

Resolved, That in all elections hereafter to be held, the person or persons receiving a majority of the whole number of votes cast by each order at such election, shall be declared duly elected.

James S. Smith, Esq., offered as an amendment, which was accepted by the mover; Provided, that such elections at subsequent Conventions shall be held at five o'clock in the afternoon of the second day of the session.

The question being taken by orders, it was adopted.

The Rev. Mr. Ogilby moved the appointment of a committee to inquire how many Trustees of the General Theological Seminary this Diocese is entitled to, and also to report the names of the present incumbents.

Dr. Bull moved for a division of the question, which was lost.

The resolution was then adopted, and the Chair appointed the Rev. Messrs. Ogilby and Newton, and Mr. Ashhurst.

[The Convention had ballotted four times during the morning for the remaining members of the Standing Committee, without effecting an election.]

Mr. Suddards moved that a Committee of Conference be appointed to nominate suitable persons as members of the Standing Committee, and also to nominate delegates to the General Convention. The motion was carried, and the Chair appointed the Rev. Drs. Morgan and Morton, Rev. Messrs. Suddards and Claxton, and Messrs. J. S Smith, Robins, Welsh and Bancker.

The Convention then adjourned to 5 o'clock, P. M.

Thursday, 5 o'clock, P. M. The Convention assembled at the appointed hour.

The Rev. Dr. Morgan from the Committee of Conference reported that they had agreed to recommend for election as members of the Standing Committee, Rev. Dr. G. E. Hare, and Messrs. G. M. Wharton, T. M. Pettit and John Welsh, Jr. The Committee could not agree upon a ticket for Deputies to the General Convention.

The Convention proceeded to the election of the remaining members of the Standing Committee, when the Rev. Dr. G. E. Hare, Messrs. G. M. Wharton and Thomas M. Pettit were chosen. There being one vacancy yet to be filled, the Convention again balloted, when Mr. John Welsh, Jr., was duly elected.

The Convention, on motion, proceeded to ballot for the Deputies to the General Convention. By the report of the tellers, it appeared that the Rev. Dr. Bull, and the Rev. Mr. Neville, and Mr. John N. Conyngham and Herman Cope were elected, leaving two clerical and two lay deputies to be chosen.

The following is the vote:

Clerical Vote, 79.

Necessary to a choice, 40.	
Rev. Levi Bull, D. D.,	44.
" Edmund Neville,	44.
" William Preston,	40
" J. H. Fowles,	39.
" Samuel Bowman, D. D.,	37.
" R. U. Morgan, D. D.,	34.
" H. J. Morton, D. D.,	33.
" H. W. Ducachet, D. D.,	29.
John N. Conyngham,	44.
Herman Cope,	43.
Isaac Hazlehurst,	42.
J. S. Richards,	32.
Jos. R. Ingersoll,	32.
George M. Wharton,	35.
Thomas Robins,	33.
Henry Reed,	32.
Several scattering votes.	

Lay Delegations, 63.

Necessary to a choice, 32.	
Rev. Levi Bull, D. D.,	34.
" Edmund Neville,	32.
" William Preston,	24.
" J. H. Fowles,	24.
" Samuel Bowman, D. D.,	36.
" R. U. Morgan, D. D.,	29.
" H. J. Morton, D. D.,	33.
" H. W. Ducachet, D. D.,	26.
John N. Conyngham,	33.
Herman Cope,	33.
Isaac Hazlehurst,	25.
J. S. Richards,	23.
Jos. R. Ingersoll,	35.
Geo. M Wharton,	32.
Thomas Robins,	31.
Henry Reed,	27.
Several scattering votes.	

The Convention adjourned.

Friday, May 21st, 9 o'clock, A. M. The Bishop called the Convention to order, and opened its proceedings with several collects.

The Convention then proceeded to ballot for the remaining Deputies to the General Convention, and after two unsuccessful ballotings, Mr. Stavely moved the appointment of a Committee of Conference to nominate suitable persons to fill the vacancies, which was carried, and the Bishop appointed the Rev. Drs. Dorr and Bull, Rev. Messrs. Sheets and Neville, and Messrs. Baldy, Stroud, Stavely and Atlee.

The proposed amendment of the 4th Article of the Constitution, so as to deny to any but communicants the right to sit as lay delegates in the Convention, which was adopted last year, was introduced by Judge Lewis in a preamble, and a resolution to postpone it indefinitely.

Several modifications and amendments of the resolution were proposed, which did not prevail. The Rev. Dr. Ducachet moved to strike out the word indefinitely, which was subsequently assented to by the mover.

The house then received the report of the Committee of Conference, who nominated the Rev. Dr. Bowman, the Rev. Dr. Morton, Wm. M. Meredith, and Wm. Welsh as the remaining deputies to the General Convention.

The Convention then adjourned

Friday, 5 o'clock, P. M. The Convention met. The consideration of the resolution offered by Judge Lewis was resumed, and the question being taken by orders, it was lost by the following vote:

Clerical, Ayes 36,	Nays 40.
Lay Delegations, Ayes 33.	Nays 20.

The proposed amendment to the 4th Article of the Constitution, adopted by the last Convention, was then taken up and not confirmed.

Clerical votes, Ayes 45.	Nays 29.
Lay Delegations, Ayes 18.	Nays 32.

The Convention proceeded to ballot for the four remaining deputies to the General Convention, when the Rev. Drs. Bowman and Morton, and the Hon. Joseph R. Ingersoll were elected.

The Convention proceeded to the election of the remaining deputy to the General Convention, and after two ballotings, George M. Wharton, Esq. was chosen.

Rev. Mr. Ogilby, from the committee on the subject of the Trustees of the General Theological Seminary, reported that the Diocese is entitled to twenty-two; and there being four vacancies, moved that the Bishop be requested to nominate four persons to fill the vacancies, and that they with the present incumbents be recommended to the General Convention, as the Trustees of the Seminary for this Diocese. The motion was carried, and the Bishop nominated the Rev. Messrs. Howe, Suddards and Ogilby, and Robert Ralston, Esq., who were approved by the Convention.

The Rev. Mr. Bournes moved that a committee be appointed to inquire and report to the next Annual Convention, whether it would not be expedient to alter the 9th canon of the church in this diocese, so that only two clerical and two lay members of the standing committee shall be elected every year. The resolution was adopted and referred to the committee on the proposed alterations of the constitution.

On motion of the secretary, the next Annual Convention was appointed to be held in St. Andrew's church in this city, on the third Tuesday of May 1848, at 5 o'clock, P. M.

The Bishop then delivered a short, impressive, and affectionate address to the members, congratulating them upon the harmony which had prevailed, and the fraternal feelings which had been manifested, during the proceedings of the Convention.

The business of the Convention being ended, the last four verses of the 99th Psalm of the Selection, with the Doxology, were sung, when prayers were offered by the Bishop, and after his benediction, the Convention adjourned *sine die.*

No election of treasurers of the Convention and of the Episcopal Funds having been made, they continue as last year.

Thomas Robins, Esq., Treasurer of the Convention Fund; John J. Welsh, Esq., treasurer of the Episcopal Fund.—*Banner of the Cross.*

Standing Committee.—At a meeting held on the 4th ult. Mr. John Wragg Shackleford was recommended to the Bishop for Deacons' Orders.

MARYLAND.—*Episcopal Acts.*—Wednesday, 12th May, a sick person was privately confirmed in Ascension parish, Carrol co. The next day another private confirmation was held. The 15th, at St. John's Church, Miles River Ferry, Talbot county, 3 were confirmed, the Bishop also preaching and celebrating the Holy Eucharist. The Sunday after Ascension, the Rev. Meyer Lewin was instituted into the Rectorship of Christ Church, St. Michael's.

VIRGINIA.—*Convention.*—The annual meeting of this body was held in Winchester, May 19th–22d. The opening services were in Christ Church, on which occasion morning prayer was said by the Rev. Mr. Hoff of Maryland, and a sermon preached by the Rev. Dr. May, Professor in the Alexandria Seminary, of more than an hour in length, from Rom. iii. 1 and 2. More than 50 of the clergy, and 60 lay delegates were in attendance. Agents were appointed to raise money for the increase of the funds of the Seminary of the diocese. It is in contemplation to collect $20,000 to add to the present vested fund of $40,000 A special committee was appointed in relation to Bishop John's acceptance of the Presidency of William and Mary College. In accordance with their recommendation, the Convention, by a decisive majority, "declined advising" their "valued assistant Bishop to the acceptance of that appointment."

GEORGIA.—*Convention.*—The 25th annual meeting, as we learn from The Protestant Churchman, was opened in Christ Church, Savannah, on Thursday, 6th ult., and closed on the 10th. There were present the Bishop and 13 clergymen, besides the lay delegates. The following delegates to the General Convention were chosen—Of the clergy, Messrs. Bragg, Ford, Neufville and Stevens; of the laity, Messrs. Berrien, Garrett, Nelson, and Campbell. The next Convention will be held in St. James's, Marietta.

Ordination.—Sunday, the 9th of May, in Christ Church, Savannah, the Rev. T. L. Smith, to the Priesthood. The sermon was by the Rev. W. B. Stevens of Athens. The Rev. Dr. Neufville presented the candidate.

DIOCESE OF MISSISSIPPI.—We have received the Journal of the proceedings of the twenty-first Annual Convention of the Protestant Episcopal Church of the Diocese of Mississippi, held at the city of Jackson, Wednesday, January 27, 1847.

The Right Rev. James H. Otey, D. D., provisional Bishop of the Diocese, presided.

There are fifteen clergymen belonging to the Diocese, and there are fourteen parishes in union with the Convention.

Charles A. Bradford, Esq., was elected Secretary and Treasurer of the Convention.

A committee was appointed "to consider and report whether this Convention as organized, is competent to elect a Bishop for this Diocese."

The committee reported—

"That this Convention is not competent to elect a Bishop, and on motion the report was received and agreed to."

St. Matthew's church, Clinton, was received into union with the Convention.

The following resolution was then submitted—

Resolved, That that portion of the Right Rev. Bishop Otey's address to the Diocesan Convention of 1845, which declares that the final action of the house of clerical and lay deputies of the General Convention of 1844, upon the testimonials of the Rev. F. L. Hawks, in declining to decide definitely upon said testimonials, and instead thereof sending them back to the Convention of this Diocese, was an evasion of responsibility fairly imposed upon them, and objectionable because the constitution and canons do not provide for any such course of proceeding, and because especially such course of action is calculated to embarrass and dishearten a weak and infant diocese, meets the full concurrence and approbation of this Convention, and is hereby sanctioned and endorsed by it.

Before proceeding to the consideration of the resolution, the Bishop retired from the chair, and called the Rev. Mr. Cleaver to the same, *pro tem.* The resolution after debate was then unanimously adopted.

A committee, appointed at the previous annual convention to raise "a sum adequate to the support of the Episcopate in this Diocese," made a report that fifteen hundred dollars could be raised for the purpose, and offered the following resolutions—

Resolved, That a committee of three be appointed to raise said sum of fifteen hundred dollars, to be paid to the provisional Bishop annually, provided he can devote himself to the discharge of the duties of the Episcopate in this diocese.

Resolved, That said committee be authorized to communicate with the Bishop, and have an understanding with him on the subject.

Resolved, That the arrangement, if made with the Bishop, shall continue in force for four years.

GEO. S. YERGER, WM. C. SMEDES, } Committee.

The report and resolutions having been read and debated, and the question being on their adoption.

Rev. Mr. Camp asked the yeas and nays on the same, which being taken, they were passed by the following vote:

By the Clergy—Yeas, Rev. Mr. Cleaver, Rev. Mr. Matthews, Rev. Mr. Patterson, Rev. Mr. Presbury, and Rev. Mr. Giles—5.

Nays—Rev. Mr. Camp, 1.

By the Laity—Hon. Edward Turner George S. Yerger, Wm. Yerger, W. C. Smedes, C. A. Bradford, Robert Hughes, Joseph D. Shields, Jas. S Johnson, Joseph E. Jones, Dr. E. H. Stiles, Jos. L. Briggs, S. E. Nye, and Jas. W. Hoskins—13.

Nays, none.

Total—yeas, 18—nays, 1.

The chair appointed Messrs. Geo. S. Yerger, Smedes and Johnson, the committee authorized by the first resolution.

The following resolution was offered and adopted—

Resolved, That the attention of the clergy within this diocese be, and is hereby called to the first resolution on the subject of the charity proposed to be created for the benefit of destitute widows and orphans of deceased clergymen of the church, passed by the Convention of 1843, journal, page 25.

The next annual Convention will be held on the second Wednesday in May, 1848, in Christ church, Jefferson county.

A resolution of thanks was unanimously "tendered to our Methodist brethren, for the use of their church building, accorded for the accommodation of this Convention at its present meeting." And also to the citizens of Jackson "for their kindness and hospitality."

"Prayers were then said by the Bishop, and a hymn sung, after which the Convention adjourned *sine die,*" on the 30th of January.

OFFICERS ELECTED BY THE CONVENTION.

Trustees of the General Theological Seminary.—Rev. D. C. Page, D. D., Rev. S. Patterson.

Delegates to the General Convention.—Rev. N. M. Camp, D. D., Rev. W. Presbury, Rev. A. Matthews, Rev. A. P. Merrill, Mr. George S. Yerger, Mr. James S. Johnson, Dr. William Mills, Dr. Wm. N. Mercer.

Standing Committee.—Rev. N. W. Camp, D. D., Rev. S. Patterson, Mr. George S. Yetger, Mr. W. C. Smedes. —*Banner of the Cross*

We are requested to call attention to the advertisement respecting Life Insurance, which will be found on our last page.

Clerical Changes.

The Rev. T. F. Wardwell has closed his engagement as assistant minister of St. Paul's, Syracuse, and his present address is Pierrepont Manor, Jefferson co., N. Y.

The Rev. Walter Ayrault has accepted the charge of St. Peter's Church, Auburn, Cayuga co., N. Y.

The Rev. Adolph Frost has been received from the Diocese of Maryland into that of New Jersey, and acts as Librarian and Registrar of Burlington College.

The Rev. E. M. Van Deusen, from St. Ann's, Annapolis, Md., to Trinity Church, Wilmington, Del.

The Rev. C. W. Fitch, from Jackson, Michigan, to St. James's, Piqua, Ohio.

The Rev. Richard Whittingham has accepted a call to the charge of Christ Church, Sag Harbor, Suffolk co., N. Y.

The Rev. H. C. Lay, from Lynnhaven parish, Princess Ann co., Va., to the Church of the Nativity, Huntsville, Ala.

The Rev. J. W. Hoskins has been called to the rectorship of St. Andrew's Church, Jackson, Miss.

The Rev. J. L. Bryan desires his letters and papers to be directed to Granville, Licking co., Ohio.

Married.

In Trinity Church, on Saturday, the 22d instant, by Rev. Charles Hackley, Miss CAROLINE M. SISSON, of Newport, Rhode Island, and Hon. ARIUS NYE, of Marietta, Ohio.

[Miss Sisson has been, for some short time past, resident in New York, and one of the most valuable contributors to the periodical literature of the country. Ohio receives, in this transfer to private life, a most valuable, as well as most embellishing, addition to its society. We venture to offer our congratulations to the fair bride in this manner, somewhat professional, but we trust with no less a weight of sincerity, because of its medium of print.]*

* We transfer the above "nuptial announcement" from the "Home Journal" to our own columns with much satisfaction. The more so because of the high respect we have long entertained for the well known character of Judge Nye as an eminent member of the Bar, and as one of the most intelligent, consistent and pious members of our Church in the Diocese of Ohio. This latter commendation, we are happy to know, may be safely added to the above from the Home Journal. In relation to Mrs. Nye, we therefore congratulate the Church in Ohio upon so valuable an accession to their comparatively small number of those who desire to maintain her in the fulness of her integrity in that Diocese.

Judge Nye has for many years been an agent for, and an unwavering friend of our Journal, for which we owe him a debt of gratitude and respect, which it is our happiness to acknowledge, but which we may never be able fully to repay.—[Ed. Ch.

On Sunday evening, 26th of May, at St. Peter's Church, Bainbridge, W. N. Y., by Rev. Israel Foote, Mr. OZIA BISSILL TYLER, of Laurens, N. Y., to Miss SUSAN INGERSOLL, of the former place.

At St. Luke's Church, on the 27th of May, by the Rev. J. M. Forbes, Rev. CHARLES EDWARD PHELPS, Rector of St. Matthew's Church, Moravia, Western New York, to Miss SARAH EAYRES, daughter of the late William A. Davis, of this city.

Obituary.

Died, at Newark, N. J., on Wednesday, the 26th of May, in the 54th year of his age, the Rev. THOMAS BREINTNALL, formerly Rector of Zion Church, New York.

Mr. Breintnall was ordained in the Diocese of Pennsylvania, and began his ministerial life in a retired missionary station on the banks of the Juniata river in that State. He labored there with zeal, assiduity and success for several months. This sphere of his early toils was endeared to him by many pleasant recollections; and often has he narrated to his friends, and with evident delight, the incidents which were connected with his efforts in that beautiful valley. Zion Church in this city having just been rebuilt, he was invited to take charge of it as rector in the latter part of the year 1818. He accepted the invitation; and for a period of nearly twenty years continued in the active and successful discharge of he duties of his responsible station.

In the year 1837 he removed to Philadelphia, where, although he had a parochial charge for not to exceed two years, he continued to officiate, as he informed a friend, in aid of other clergymen, almost as constantly as he had done when the full duties of a rector devolved upon him.

With the hope of improving his health, then greatly impaired, he removed, a few months since, to Newark, to a seat of great attraction, which, through repeated afflictive visitations, had recently come into the possession of his family. There he trusted he would be favored with the quiet retirement and rural enjoyments which he so much desired, until, other years being added to his life, he should be gathered to his fathers. But alas! how vain are the expectations of man. Within scarcely more than two months of his removal to Newark, and after a confinement of only one week to his chamber, he was summoned away from earth to experience the realities of that unseen world which had so much and so often been the subject of his reflections. He manifested no alarm when told by his physician he could not recover; but in the humility that had characterized his life, and in the exercise of the holy faith which he had so often and effectually recommended to others, he committed his soul to his Saviour, looking for a joyful resurrection at the final day.

Among the friends who attended his mortal remains to the grave, were ten of his brethren of the clergy; and among those appointed to lead in the funeral solemnities (two of them being the rectors resident in the place) was one who in early youth had been presented by him to the Bishop for confirmation—had received for the first time the sacrament of the Lord's Supper at his hands, had, with several others, begun his preparation for the ministry while under his pastoral care, and who now is in possession of the rectorship which he, but ten years ago, usefully enjoyed. All who were present in the house of mourning must have had profitable thoughts suggested by the coffin and the hearse; but for him who was bound to the deceased by so many spiritual ties, there were associations and remembrances calling for reflections and resolves, the effect of which, it is hoped, may never expire.

Notices.

Information Wanted.—A letter recently received from England inquires respecting *the Rev. Patrick Sweeney*, formerly of Ireland, afterwards of Quebec, and more recently of the United States, whether he be living, and if so, where. His name does not appear in such recent lists of the clergy of the Church in this country as have been consulted. Any information respecting him sent to *the office of The Churchman, 12 John street, New York*, will be duly transmitted.

The other Church papers are respectfully requested to copy this notice.

New York, June 5, 1848.

New York Bible and Common Prayer Book Society—A regular meeting of the Board of Managers will be held at the Church Depository, No. 20 John street, on Tuesday afternoon next, the 8th instant, at 5 o'clock.

WILLIAM H. BELL, Secretary.

June 5, 1847.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Church Depository, No. 20 John street, on Tuesday afternoon, the 8th inst., at half-past 5 o'clock, P. M.

D. HUBBEL HOYT, Sec'y.

June 5, 1847.

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A. M, and 7 1-2 P. M., and for Sunday School at 2 1-2 P. M. Regular services every Wednesday evening at 7 1-2.

All who are friendly to the support of *Free Churches.* are respectfully invited to attend.

The Rev. William Morris is expected to preach the Quarterly Sermon on Sunday evening next—when a collection will be taken up in aid of the church. Services will commence at a quarter before 8 o'clock.

New York, June 5, 1847

ST. SIMON'S FREE GERMAN CHURCH.

Houston street, between Pitt and Ridge streets.

Rev. THOMAS COOK, Minister.

Divine service is regularly held in the above church every Sunday morning at half-past 10, and half-past 7 in the evening.

Friends of the church acquainted with the German language are affectionately and earnestly invited to attend.

The Sunday school, which is composed exclusively of German children, commences at 9 A. M., and 2 P. M. The instruction is imparted in the English language. Teachers are very much needed.

June 5, 1847.

SERVICES EOR THE DIOCESE OF NEW YORK.

Heving been requested by the Standing Committee of the Diocese of New York, under the authority given them by the Diocesan Convention, to perform Episcopal Services in that Diocese, where they may be needed in Churches which have not been recently visited, I hereby give notice that I shall, God willing, visit the following named places in Schenectady, Saratoga, Washington, Rensselaer, and Albany counties, at the times specified below, and that I shall be ready to perform such Episcopal services as may be desired of me. Such additional services for the parishes already visited, as I can render in connexion with this arrangement, will be cheerfully given if requested.

Future notice will be given of further services in other counties

Thursday,	June 10th,	at Schenectady,	10 A. M.
"	" "	" Charlton.	3 P. M.
Friday,	" 11th,	" Balston—ordination,	10 A. M.
Saturday,	" 12th,	" Saratoga Springs,	10 A. M.
Sunday,	" 13th,	" Glens Falls,	10 1-2 A. M.
"	" "	" Sandy Hill,	3 P. M.
Monday,	" 14th,	" Fort Edward—cons'n,	10 P. M.
"	" "	" Schuylerville,	3 P. M.
Tuesday,	" 15th,	" Stillwater,	10 A. M.
"	" "	" Scatikoke,	3 P M
Wednesday,	" 16th,	" Mechanicsville,	10 A. M.
"	" "	" Waterford,	3 P. M.
Thursday,	" 17th,	" Cohoes—ordination,	10 A. M.
"	" "	" Lansingburgh,	3 P. M.
Friday,	" 18th,	" Troy,	10 A. M.
Sunday,	" 20th,	" Harlem, St And'w's,	10 1-2 A.M
"	" "	" Astoria,	3 P. M.
Monday	" 21st,	" Sold's Mis'n Ch. G.I. c'n	4 P. M.
Sunday,	" 27th,	" Calvary, N Y, ord'n,	10 1-2 A.M
"	" "	" Float'g ch of Holy Com'r,	3 P.M.
Tuesday,	" 29th,	" Tuckahoe—conse'n,	10 A. M.
Thursday,	July, 1st,	" West Point, conse'n,	10 A. M.
Saturday,	" 3d,	" Stockport—conse'n,	10 A. M.
Sunday,	" 4th,	" Hudson,	10 A. M.
Tuesday,	" 27th,	" Morristown,	3 P. M.
Wednesday,	" 28th,	" Ogdensburgh,	3 P. M.
Thursday,	" 29th,	" Canton,	10 1-2 A. M.
"	" "	" Potsdam,	3 P M
Friday,	" 30th,	" Waddington,	10 A. M.
"	" "	" Norfolk,	3 P. M.

☞ The papers of the Diocese of New York, interested in the above services, are respectfully requested to insert this notice.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.

May 10th, 1847.

EMIGRANT STRANGER FREE CHURCH
OF
ST. GEORGE THE MARTYR,
No. 429 (*corner of Howard*) Broadway.

This Church is designed to be a *Free Church* for the more immediate use and benefit of BRITISH EMIGRANTS. Landing in this country, as strangers, they are often drawn entirely away from the fold of the Church of which they were members and attendants in their native land. They are not aware that the *American Church,* whose real principles and character they often hear misrepresented, is identically the same in Liturgy, Doctrine, Rites and Worship, with the United Church of England and Ireland, from whose bosom they have come: and, for want of this knowledge and proper spiritual guidance, they are sometimes led off from the care of the Church into strange pastures, and sometimes, even into the haunts of infidelity and vice.

The Services of this Church being those of the *Protestant Episcopal Church in the United States of America,* are intended to be available to all persons who desire to have the ministrations of God's Holy Word and blessed Sacraments. The seats are entirely free, open to the use of all who are willing to occupy them. Such families, therefore, whether English or American, as reside within the immediate vicinity, and are not in the habit of worshipping regularly elsewhere, are hereby most earnestly and affectionately invited to attend this church.

Divine Service is performed every Lord's day, in the morning at half-past Ten o'clock, in the afternoon at half-past Three, and in the evening at half-past Seven. The Holy Communion is administered on the first Sunday in the month, and on all Festival-Sundays throughout the year.

The Sunday School commences at 9 o'clock in the morning, and parents are solicited to send their children.

MOSES MARCUS, Rector,
Missionary to British Emigrants, and Chaplain
of the "St. George's Society of New York."

New York, May 22, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—This Church is now open for Divine service on Sundays at the following hours—10 1-2 A.M., 3 1 2 P. M., and 7 1-2 P.M.

This arrangement will continue until further notice.

May 1st, 1847.

☞ The stated annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday school-room, in the rear of St. John's Chapel, New York, on Wednesday, the 23d day of June, at 6 o'clock, P. M.

J. M. FORBES, Secretary, pro. tem.

New York, May 22, 1847.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of he Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the city of New York, on Wednesday, the 23d of June, at 9 o'clock, A. M.

P. VAN PELT, Secretary.

May 22, 1847.

Associate Alumni of the General Theological Seminary.—The Annual Meeting of this Association will be held at St. Thomas's Church in the city of New York, on Tuesday, the 22d day of June next, at 7, P. M.

The Annual Sermon will be preached the same evening.

Divine Service to commence at 8, P. M.

By order, &c.,
W. WALTON, Rec. Sec'y.

New York, May 29, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 25th May, the Treasurer has received the following contributions:

From Christ ch, Tarrytown, N Y, part, 10 77; Miss'y Society of St Luke's ch, Chelsea, Mass, 21 62; offerings of St John's ch, Savannah, Ga, 6; Christmas offerings, S S, St John's, St Louis, Mo, 1 75; the parish, 6 75; St Timothy's ch, Cantonsville, Md, (Jews,) 2; a member of St Andrew's ch, Phil, 10; Bellefonte, Pa, St John's, (Jews,) 4; St Luke's, Marietta, Ohio, (Jews,) 10; Zion ch, Butternuts, N Y, 10; Lucins, Ct, for Bp Kemper's diocese, 5; through W H Hubbard, R A, Richmond, Va, from Rev Lewis Walker, St Paul's parish, King George co, 15; from Rev George Woodbridge, St James's, Richmond, 12; Rev C Mann, Gloucester co, from Mrs Van Bibber, 50 cts—27 50. Total, 115 39.

THOMAS N. STANFORD, Treasurer,
New York, June 1, 1847. 139 Broadway.

Calendar.

JUNE

6. First Sunday after Trinity.
11. St. Barnabas the Apostle.
13. Second Sunday after Trinity.
20. Third Sunday after Trinity.
24. The Nativity of St. John the Baptist.
27. Fourth Sunday after Trinity.
29. St. Peter the Apostle.

Advertisements.

EDUCATION.

REV. R. TOWNSEND HUDDART

WILL receive THREE young men as private pupils, who will be considered in all respects as members of his immediate family. To those whose education has been neglected, and who are still desirous of improving themselves without being subject to the rules of school discipline, or to those who are anxious to obtain an extensive course of Classical, Mathematical, or English Instruction, without going through College, this presents an opportunity not frequently to be met with. Having relinquished his Boarding School since the 1st of May, Mr. Huddart is fully prepared to afford to these private pupils such advantages as his long experience and reputation as a Preceptor will justify him in promising.

Particulars as to terms can be ascertained on application at his residence, 22 Fourteenth street, between University Place and Fifth Avenue, or of Floyd Smith, Esq., at the office of the Churchman.

June 5—4t

FAMILY SCHOOL.

THE Subscriber having two daughters of his own to educate, would be happy to receive into his family as Boarders, six or eight little girls, not exceeding twelve years of age, to be associated with them. Every attention will be paid to their moral and religious training according to the principles of the Church, and to their thorough instruction in the ordinary branches of an English Education, in Music, Drawing, French, &c., the elements of Botany, and such other branches of natural science as may be suited to their age and progress. The Young Ladies will be under the constant care and instruction of a competent Governess. The situation is about one mile from Newark, N. J. on the Bellville Road, and is reputed to be unusually healthy. The garden and play grounds are of a delightful description. The place may be reached from New York in forty minutes. For further information as to terms, &c., application may be made to Mr. Floyd Smith, No. 12 John street.

DAVID BROWN,
June 5—tf. Presbyter of the Church.

PRAYER BOOKS FOR PEWS.

THE Subscribers have for sale a large assortment of Prayer Books, in every description of binding, suitable for Pew use, and at prices to suit all. Some of their smaller sizes are printed with a large clear type, and are desirable on this account. Bibles also, from 40 cents and upwards may be had of

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A new edition of the 18mo Prayer Book just published, bound in dark cloth, for sale at the low price of 25 cents.

In Press, a beautiful edition of the Church Lessons, for pew use. je5

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THIS likeness is certified to be a good one by Captains Morrison, Luther, and other distinguished officers, whose good fortune it has been to serve under the General; but it hardly needs certificates to establish the fidelity of the sketch, so strongly are all the characteristic qualities of the noble soldier depicted in the countenance and in the form of the whole head.

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POETRY.

THE PRAYER BOOK FOR THE BLIND.

BY REV. EDWARD C. JONES.

The eyes of the blind shall see out of obscurity and out of darkness.—Isaiah xxix. 18.

They are shut from the sight of sun and flower,
Of streamlet blue and of jasmine bower,
And the spirit's workings they may not trace,
In a Father's eye, and a Mother's face.

In vain is Nature with beauty fraught,
Their only world is the cell of thought,
The upland green and the golden sky,
Are things of nought to the sightless eye.

Then say, can we take from their pining heart,
The burden—of life itself a part?
Can we bid a star on their pathway shine,
With an influence blest and a ray divine?

Oh, yes, the Church hath a soothing balm,
In collect sweet, and in glowing psalm,
May she spread her store on the magic page,
And give to the Blind their heritage:

In her Master's soft and enticing tones,
May she speak to the heart of those stricken ones,
And bid a fount in the desert spring,
A Rose on the wild its odor fling.

Oh, then, when thoughts of their cheerless fate,
Would render them more than desolate,
The prompter of joy—the relief of care,
Will prove that volume of COMMON PRAYER.

COMMUNICATIONS.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXXI.

FEAST OF ST. BARNABAS THE APOSTLE. JUNE 11th.—When St. Paul and St. Barnabas were at Lystra, during their long and arduous joint ministry, the former was an instrument in the hand of his Divine Master, of miraculously healing a natural cripple. This so astonished the spectators, that they regarded them as "Gods, come down in the likeness of men;" and proceeded to offer them divine honors. This they zealously and resolutely opposed; running in among the people, and praying them to desist; for that they also were men of like passions with themselves; a fact of which an unhappy proof was subsequently given. After having labored and journeyed together for a long time it was proposed that they should revisit the churches in which their ministry had been exercised. A difference arose as to a suitable person to accompany them on this new expedition. St. Barnabas was anxious that it should be St. Mark. To this St. Paul was warmly opposed on account of alleged past dereliction of duty by that disciple. Each apostle was probably too tenacious of his own wishes and views on the subject. The difference became more and more serious, until "the contention was so sharp between them, that they departed asunder one from the other."

This event, though deeply to be regretted, may yet be the source of valuable and edifying reflections adapted to the day.

The recording of such an event of two of the most eminent apostles, however it may excite the sneer of the sceptic, the worldly, and the profane, is, in no small degree, corroborative of the claims of the history in which it appears, to authenticity. The fabricators of accounts designed to benefit a false religion, would have carefully avoided the mention of any event so apparently militating against purity and consistency of character in its prominent friends and advocates. The Scripture historians, being devoid of guile, having full faith in God's care of the right, and with no other object than truth, manifest no solicitude to conceal or evade it; and thus prove their possession of a simplicity and godly sincerity of character utterly irreconcileable with the wariness of deceivers.

The instances which the Scriptures record of even grievous failings and imperfections in some of their best characters, illustrate an important feature in God's moral government. Always consistent with His own designs and appointments, He never deals with man, or acts towards him, otherwise than as a moral and responsible agent. Spiritual influences, therefore, never operate to the superseding or hindering of his state, characteristics, and duty, as such. Those influences are offered to him, and may be improved, neglected, or abused by him. They confer ability; but this may be either totally disregarded, and thus rendered useless; or but partially improved, and thus made productive of but a proportionably limited effect. Hence we frequently see something good even in characters generally bad; and have often to mourn over evidences of frailty and corruption even in some of the best of men.

This reads us a serious lesson of the danger of receiving the grace of God in vain, and of the momentous obligation and responsibility involved in the evangelical doctrine that the Spirit is to work *with* us, and not altogether *for* us. It warns us to preserve the utmost care and vigilance, lest we fall short of that profiting by the gifts of the Holy Ghost which will be required of us, and without which, the gracious offer of them will but increase our guilt and condemnation; and lest, in a moment of neglecting the calls, or resisting the pleadings, or quenching the operations, of divine grace, we be called to our dread account.

We are further thus taught that even the *extraordinary* gifts of the Holy Ghost did not set their subjects above their natural weakness, and liability to err; while it is also evident that they were very much left to their own wills and dispositions, as to the exercise of those gifts at all, and as to the mode and circumstances of such exercise.

From all these considerations, we may learn the impropriety—and surely there is in them also much danger—of such views of religion as encourage dependence on irresistible operations of divine grace; on conversion from sin to holiness independent of constant and uniform exertion on the part of its subject; or on a removal, at any period of this life, or under any circumstances of advanced and confirmed piety, from the weakness and frailty of our nature, and from liability to fall.

In the issue of the contention between St. Paul and St. Barnabas, we see, and should admire, the wise and merciful overruling of Providence, whereby the wrath of man is made to praise Him, and good is brought out of evil. The two apostles having separated, and thus going in different directions in the exercise of their ministry, a wider field of labor was opened, and the blessed Gospel more rapidly and extensively diffused. It would be doing violence, however, to the whole current of God's revelation respecting Himself, and His acts and designs, were we to imagine that there is any *necessity* of evil in His dispensations. The wrath of man, however He may overrule it for good, is still displeasing to Him. However He may turn the current of evil to a beneficial effect, the evil itself is sinful, and deeply guilty the principle of doing evil that good may come. A good effect should never make us think the cause therefore good. In ten thousand ways we see the grossest wickedness made God's instrument for producing results ultimately beneficial. The existence of sin and wickedness, God will not allow to hinder the purposes of His wisdom and goodness, or check the operations of His power; but on the contrary, He often compels it to become itself contributive to the accomplishment of those purposes and operations; which, however, would have been equally secured, if Satan had not thus interposed.

The unfortunate contention between St. Paul and St. Barnabas illustrates the deeply rooted frailty and corruption of human nature. The parties were not only eminently distinguished for the *ordinary*, but also for the *extraordinary*, gifts of the Holy Ghost, and still were so beset by the infirmities of their nature, as to fall into "sharp contention" in a matter in which a kind and conciliatory disposition, the spirit which was in Christ Jesus our Lord, would probably have preserved the accustomed harmony which would have so much better comported with their character as Christians and Christian ministers. Let this teach us a lesson of humility. If such men could have their Christian consistency shaken, how watchful should we all be over ourselves! how self-suspicious! how incessantly jealous of our dispositions, passions, and tempers, and our views and motives! how earnest and diligent in seeking, and how faithful in improving, in all we determine, say, and do, the monitions and influences of the grace of God! We should try every spirit by which we are moved, whether it accord with the *spirit of the Gospel;* and to this end be assiduous in cherishing the faith, studying the precepts, and discharging the duties, of the Gospel. This blessed system is designed, and graciously fitted, for the formation of the whole character, the controlling of the whole man, soul, body, and spirit, and the regulation of the conduct in all things. It would purify the fountain, the heart, that the streams thence proceeding—the passions, tempers, dispositions, and deportment may be pure also. The diligent and careful study, therefore, of its principles and precepts; the faithful use of the means which it provides of the directing, strengthening, and sanctifying influences of divine grace; and the constant endeavor, through that grace, to form the character, and regulate the life, by its holy requisitions; are the only security for our possessing its spirit; and therefore the only certain means of escaping the inconsistency, guilt, and unhappiness, of violating its pure and holy requisitions.

That department of the spirit of the Gospel which is now particularly before us, is found in its principles and affections of kindness, peace, and good will. And very essential to the cultivation and proper influence of these, is Christian *humility*. Pride is the most fruitful source of strife and contention—be it pride of wealth, of person, of learning, of station, of prerogative, of opinion, of character, or of religious privileges and attainments. Its direct tendency is to beget indifference, if not a worse sentiment, towards the views, wishes, and feelings of others, and even their comfort, interests, and just rights; and nothing surely can be more unfavorable to brotherly love, Christian forbearance, and the charities and amenities of social intercourse. Until the mind is brought under the influence of the mild and humble spirit of the Gospel, self will be an exhaustless source of ill-will and contention. It will beget imperiousness and dogmatism, suspicion and jealousy, and narrow and uncongenial feelings, most unfavorable to harmony and good will.

But he that is renewed in the spirit of his mind, whose religion is truly evangelical in its character and effects, feels and owns the value of the Gospel precept, *In lowliness of mind, let each esteem other better than themselves.* He prays and strives that it may ever be his rule of principle and action; and that his heart and character may thus be embued with those blessed fruits of the spirit, without which there can be no true piety, and no faith acceptable and well pleasing to God, "love, joy, peace, long-suffering, gentleness, goodness, faith,* meekness, temperance."† He cultivates, therefore, that courteous respect for others, that delicacy towards their feelings and wishes, that desire to promote their comfort and happiness, and that perpetual consciousness that if there be any thing wrong, the blame, at least in a degree, may be his own, which will go far towards preserving the mind in an even temper; preventing honest differences from producing ill feelings; and imparting to social intercourse the blessed characteristics which once gained for the followers of Jesus the high encomium, *Behold how these Christians love one another.*

A happy effect of such principles and views, sincerely cherished, will be a *kind and conciliatory disposition,* which will check the first risings of animosity and ill-will. That must be a hardened and depraved temper indeed, which is not favorably affected by an obvious solicitude in others to avoid giving pain, and to remove causes of discord. The attractive loveliness thus imparted to the character rarely fails to awaken sympathy, and diffuse benign and happy influences around.

Patience and *forbearance* will be a natural result of the humility and charity of the Gospel, and are particularly important for preventing hasty, unguarded, and unintended sallies of temper, which often lay the foundation of lasting and serious disputes.

A *hasty judgment,* and a *proneness to impute bad motive,* are very sinful affections, which the true spirit of the Gospel cannot fail to eradicate. He who is himself honestly conscious of a perpetually controlling desire and effort to do what is right, and of being always governed by good intentions, and charitable feelings, will be slow to suspect others of the contrary. A suspicious temper may not unreasonably be deemed indicative of too intimate an experimental knowledge of human frailty; and is a most fruitful source of strife and animosity.

A careful study of the example of Christ will prove a most importrnt means of attaining to the graces and virtues which have now been considered. If, under all circumstances, Christians, well informed in the life and character of their Lord, would consider how, in similar situations, He would probably have spoken and acted, and thus govern their principles and conduct, what a blessed effect would it produce! what a change in the Christian world! From what derision and contempt would their religion be delivered! Christ would not be ungratefully and wickedly wounded in the house of His friends. A hastening might be reasonably expected of the universal prevalence and influence of the Gospel; and even a foretaste of the happiness of heaven be enjoyed.

But for this consummation, and for the instrumentality which each may have in it, by adorning, and acting out, in our characters and lives, the doctrine of God our Saviour, we should be diligent in prayer for the direction and aid of divine grace, and in the faithful use of the appointed means of its conveyance. Without that grace we can do nothing. By it, we may hope to be enabled to maintain consistency of Christian character and conduct, to walk worthy of the vocation wherewith we are called, and to be humbly instrumental in securing to the world the full influence of the heavenly charity of the Gospel.

But it must needs be that offences come. So corrupt and depraved is human nature, that notwithstanding his utmost vigilance and care, the Christian, while in this state of trial, cannot always avoid coming into collisisn with his fellow men. It is not always possible to live peaceably with all men. Indeed fidelity to religion and virtue, and to social duty and welfare, not unfrequently constrains the Christian to assume the attitude of antagonism, in assault of the wrong, or in defence of the right. Unavoidably, however, as he may be thus drawn into contention, he is also thereby led into great danger of violating the consistency of his Christian profession. Precisely what has been said respecting proper means for avoiding strife, might be repeated in caution against being spiritually injured by it when it is unavoidable. The Christian should beware lest he mistake the indulgence of an unholy temper and spirit for a call of necessity, or for zeal in a good cause. He should look well that there be in him no feelings of malice or revenge; use all the means consistent with truth and justice to bring the misunderstanding to a happy close; and be ready, as far as he can without committing principle, to meet on the ground of mutual concession and conciliation; being herein deeply affected by an unfeigned consciousness of his own frailty and liability to err. Sometimes, where no very important issue is depending, the best course is that which appears to have been followed in the case remembered this day, wherein, it would seem, the apostles, seeing that neither could be expected to induce the other to yield, agreed to drop the dispute without insisting upon this, each taking his own course in a cause equally dear to both. Although this may not have been done, at first, in a true Christian spirit, there is gratifying evidence that all difficulty between them was soon at an end, and their harmony and mutual love restored.

Above all, the Christian, when involved in misunderstandings with others, should trust no confidence of his own in the integrity and purity of his motives, and the correctness of his procedure, without diligent application of the following very necessary test: his making all his difficulties subjects of deeply humble, and truly sincere and disinterested, *prayer to God*—prayer that he may be saved from all self-deception, and kept in entire purity and charity, integrity and justice, and humility and meekness of heart—prayer that he may be more disposed to judge himself than others—prayer that he may be thoroughly imbued with the spirit of His example Who forgave and prayed for His enemies, Who, when He was reviled, reviled not again, and when He suffered, threatened not; and with the blessed meaning of His precept, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

However opposed the principles that have now been maintained to those current in the world, they are essential principles of the Gospel, inseparable from man's true welfare and happiness, and incorporated with the rules by which we are to be tried at the judgment of the great day.

The Christian reader has doubtless had in mind the obvious connection of this subject with the religious differences unhappily existing in the world, in *their* connexion again with the apostolic injunction earnestly to contend for the faith once delivered to the saints. On this point two extremes are to be avoided. One is found in a mere love of controversy, a proneness to contention simply to gain the mastery, a restless and agitating frame of mind, fond of indulgence and display, no matter on what subject, and of intermeddling with every thing, no matter whether ignorant or informed; and the other in indifference, and insensibility to the claims which truth has on every intelligent mind, to be cordially embraced, consistently maintained, and when necessary, fearlessly advocated and defended.

The true course is, for the Christian to seek, by diligent study of Holy Scripture, and faithful application to the proper helps to a right understanding of the same, for the truth in its evangelical and catholic integrity and purity; praying always for divine illumination and guidance that he may judge aright. Having satisfied himself in this matter, he should conscientiously embrace what he honestly believes to be right, and fearlessly and consistently adhere to it. It will then be a dictate of true charity to man, as well as duty to God, to use all means proper to his station and opportunities, to bring others to like assent. This supreme love of truth, and earnest and disinterested desire to advance its cause, is the spirit in which religious controversy should be conducted. The same spirit, however, will prompt to the avoiding of controversy, where it is not a clear requirement of duty; and it will always dictate the avoidance, in controversy, of every thing inconsistent with the pure, meek, and charitable principles of the Gospel; and keep us in perpetual remembrance of the essential difference between disapproving opinions, and impugning motives; and between the honest and fearless expression of our views, and the presuming to forestall His judgment, to Whom alone the heart is open, Who may see error to be more the misfortune than the fault of him who holds it; and Who will doubtless graciously accept many an honest and humble minded subject of a wrongly directed judgment, because of his simplicity and godly sincerity, and reject many a proud contender for the truth, because the truth failed to humble, subdue, and control his heart.

He only is fit to engage in religious controversy, whose heart is deeply imbued, whose character is formed, and whose dispositions and life are governed, by the principles of the Gospel; and whose opportunities are such as to give him a reasonable hope of being rightly informed in the great and momentous, and often deep and mysterious subjects which he ventures to handle. Under such auspices, controversy may be humbly hoped to be a means whereby the God of truth and order will, in His good time, remove the hindrances to the universal prevalence and influence of the Gospel in its native integrity and purity.

B. T. O.

* Fidelity.

† "Not only temperance in the *gratification of the appetites,* (as opposed to sensuality,) but in the *indulgence of the passions;* in short, a general moderation about earthly things."—*Bloomfield.*

In our usual department, we briefly noticed, last week, a Sermon preached by the Lord Bishop of Exeter, at Torquay, on the day appointed for the General Fast. That sermon concludes with the following observations:—

There is something absolutely shocking in the dogged, wilful, systematic resistance to every thing like denial of self, which marks not merely the manners, but the declared principles, of the age. They who attempt to rouse a better spirit, who invite the practices of self-denial, to the habitual sacrifice of our worldly substance to the service of God, are sometimes decried, not as mere visionaries, but as traitors to the cause of true religion—as hankering after the corruptions of Rome.

Meanwhile, by a refinement in the tactics of modern selfishness—unknown in former generations—it has invaded the very precincts of the Christian life. The sacred names of piety and charity are polluted by association with the most frivolous and degrading concessions to this low habit. At this very time, on occasion of this tremendous visitation, one striking instance presents itself—which speaks most painfully of the religious state of feeling amongst us. In the metropolis, and throughout a large portion of the land—(our own county, I grieve to hear, is not safe from the infection)—the awful calamity, which we this day profess to deplore, as "the heavy judgment which our sins and provocations have most justly deserved, and with which Almighty God is pleased to visit the iniquities of this land"—(I cite the very words which announce the Fast)—even this awful calamity is to be made the occasion of a special festivity. Half the aristocracy of Devon invites the young Christians of the higher orders among us to dole out a miserable pittance of relief to their famishing and dying brethren in Ireland by the bribe of a public ball! Nay—even this is not all. The night, fixed for this mockery of the name of charity, is the earliest that could be chosen after the solemnities of the holy week—the sacred duties of which are, it seems, to be mingled with preparations for the revel which is to follow!

My young friends, you who have come hither this day to bow yourselves in humble supplication to Almighty God,—you who have just now said—from your hearts I trust, as with your lips—"O God, withdraw, we beseech Thee, the judgment with which Thou hast visited us, that the *poor perish not with famine*"—you who have further prayed Him "so to open your hearts to the influences of His Holy Spirit, that showing compassion and mercy each man to his neighbor, and bearing the burthens one of another, we may obtain of His favor the supply of our wants, and, with hearts knit together in brotherly love, may partake of His bounties in peace and contentment"—will you, *can* you, permit yourselves to combine with these holy feelings of Christian humiliation the miserable frivolities of the ball-room?

Be festive, as you innocently may, in due measure, and on fit occasions; but be so avowedly for the sake of the pleasure which you seek. Beware of corrupting your hearts with the gross delusion of making *charity* the handmaid of dissipation—trifle not with things so sacred as the miseries of your fellow men, and your own duties, in regard to them. Charity, that greatest of Christian graces, is, by its very nature, self-denying. You cannot change that nature, but you may harden your own in the vain attempt.

Remember, too, the sword of God is not yet in its scabbard—famine is raging in Ireland, and may, in a few short months, rage within our now happy England. Are the feelings which befit such a season of judgment and of professed penitence, to be mixed up with these heartless levites? Nay, to be made the very plea and occasion for indulging in them?

Is it thus you obey the Apostle's precept to "rejoice with them that do rejoice, and *weep with them that weep?*" Are "the things, which were written aforetime, written for our learning," or are they no longer part of "the doctrine which is according to godliness?" Among them is the oft-repeated saying of the inspired preacher, "To every thing there is a season—and a time for every purpose under the heaven—a time to weep and a time to laugh—a time to mourn and a time to *dance.*"

And this latter time, the fashionable commentators of the day assure us, is, when "the Lord is pouring out his fierce anger" on one-half of our people: when "they that did feed delicately are desolate in the streets"—when "the tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh unto them"—aye, this is the time, this the *cause*, chosen by the daughters of Christian England, "to rejoice in the dance;" "and the harp, and the viol, and the tabret and pipe are in their feasts,"—(must we not add?)—for "they regard not the work of the Lord, neither consider the operations of his hands."

But I have done—I will no longer dwell on such a theme, in such a place—I would not have touched on it at all, had it not been forced upon me by its monstrous incongruity with the professions which we this day make, and by the lamentable proof afforded by it of the liitle real abasement of heart, with which too many among us prostrate ourselves before God. May He correct us all, as we all much need His correction! May He "correct us, but with judgment—not in His anger, lest He bring us to nothing!" Jer. x. 24.

May He, of His mercy, "give us a new heart, and put a new spirit within us." May He enable us in sincerity and truth to cry unto Him, "With my soul have I desired Thee in the night, yea, with my spirit within me will I seek Thee early;" for "When Thy judgments, O Lord, are in the earth, the inhabitants of the world will learn righteousness!" Isaiah xxvi. 9.
—*English Churchman.*

Advertisements.

MRS. MEARS, 784 Broadway, (corner of Tenth street,) New York, who has had the honor to educate the daughters of many of the first families of this country, whose names are with permission attached to her circular, is induced under their flattering patronage respectfully to notify, that in consequence of having increased accommodations for pupils, eight more young ladies as boarders, and a few more day scholars can be received into the establishment, which will complete the limit to which Mrs. Mears confines herself.

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May 22—tf

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September 5—yly WILLIAM ASHKETTLE.

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February 27—yly

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May 22—3t

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